



THE
AUTHOR'S
PREFACE.

To the READER,

READER, If thou begin to read ; read through and pass no Censure on any Thing, 'till thou hast read every Thing. 'Tis not Wisdom to judge of a Matter, before we hear it ; and if it be not Wisdom, 'tis Shame and Folly, *Prov. 18.* It may be thou wilt say as those did, *Acts 17,* *What will this Babbler say ? Thou bringest strange Things to our Ears ; to tell us of Christ's Coming before the general Judgment ; and of a first Resurrection before all be raised ; and of Saints reigning a Thousand Years upon Earth ; and of a new Heaven and a new Earth, and of the burning of the Old ; and of a great many other new Things which we never heard of before ; we would fain know what they mean. I trust it will appear they are not new, but old ; they may be new to some Men, but I cannot say 'tis their Honour ; and though these Things be not accounted as Truths with some Men now ; yet not with all ; 'tis more than possible they will appear to be so when I shall be here no more. But 'tis not a new Thing to mock at the Resurrection of the Dead, as they did, *Acts 17. 32* ; nor to scoff at the Coming of Christ, as those *2 Pet. 3. 4.* But, *Be not Mockers, lest your Bands be made strong.* Why should it be tho't incredible that God will raise some from the dead before others, or that Christ will come before some Men look for him ? *The Resurrection**

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of Christ seemed to the Apostles themselves but as idle Tales, when they first heard of it ; *Luke 24. 11.* And though Christ himself had told them of it before,—*ver. 7.* All Things will seem new, to such as never saw or heard of them before : And there will be a Time when all Things shall be made new, *Rev. 21: 5.* And there is a Treasury which some Men have, in which are Things new as well as old.

And now it may possibly be, that some are of a quite contrary Mind ; and will say that here is nothing new, but what hath been said over and over by others, and that long ago. But what hath been said by others every one doth not know ; and it may be, here may be some Things said which have not been said by others that I know of. But let it be granted that others have written of these Things, and have been of these Opinions : And if so, methinks it should gain the more Reputation, and be the better credited in the World by them that are wise.

Yea, but some of those who held these Opinions have been foully mistaken in some other Things, and therefore little Heed is to be given to them. 'Tis possible it may be so : (*humanum est errare*) who durst to cast the first Stone at them ? Neither are some Failings in Men, Rules to judge of Truth and Error : *To the Law and to the Testimony*, was the good old Way : Detraction from some Men will add nothing to the Detractors.

Some others refuse to study Prophecy, as being too high and too hard for them to understand ; and many that have expounded Prophecy have been mistaken : There is a Lion in the Sluggard's Way. 'Tis true, there are some Things in the Prophets hard to be understood ; and so there are in Paul's Epistles, as Peter tells us ; and yet being given by Inspiration, are profitable. And as to PROPHECY, *We should do well to give Heed to it, as to a Light shining in a dark Place*, *2 Pet. 1. 19.* And they are pronounced blessed that read and hear Prophecy, *Rev. 1. 3.* These will lose the Marrow, rather than take Pains to break the Bones.

I know 'tis beyond what any Man is able clearly to determine all Matters and Things relating to what is here written, and to answer all Questions concerning the same ; yet by running to and fro, Knowledge shall be increased, *Dan. 12. 4.* And what if I (a poor lame Man) run also ? But the Wise shall understand, *ver. 10.*

Yea, but other Matters and Things are of higher Concernment than these. To such I say, tho' some Things may be of higher Concernment than others ; yet no Part of Truth but is of Concernment : And he respects not any Part of Truth as he ought, that hath not respect to every Part of it : And he that thinks the subject Matters of this Discourse are of little Concernment, will be found to be mistaken.

'Tis more than possible, that this Script may fall into the Hands of some that are eminent in their own Understandings, and are very sensible of their own Sufficiency and Abilities in these Matters ; who have read these

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these and those learned Men, that are of other Opinions ; call this and that Man Master ; (a Vanity reproved by the Apostle, 1 Cor. 1. 13 ; yea by Christ himself) and so conceive they are able (*ex tempore*) to give a full and clear answer to all these Things, and are resolved to enquire no further, nor to search the Scriptures whether it be so or no. There is more Hope of some others than of these. Let such know that the *Authors* quoted in Favour of what is here written, are *infallible*, and cannot err : A *Catalogue* of whom are to be seen at the End of this Manuscript.

But some others will say that this is an immethodical Thing, and done by an inconsiderable Person. I readily comply with those that so think, and that it may want that which is called Method ; if any do not like it, I cannot help it : I had no Scheme of Things in my Head, when I first began : You have it as I had it. Besides, I do not pretend any Thing to human Learning, being much a Stranger to it : What Time I have spent about these Things, have been short *Interims* pinchd out of my other Occasions : And it may be, if it were to be done again, it might be otherwise.

I might mention some others, not a few, who are of *Gallio's* Mind, that *care for none of these Things*, having other Things to care for, looking on them as cunningly devised Fables. I have nothing to say to such careless ones, but this ; that Christ will care as little for them another Day.

It may be I have said too much already to the Reader, and more than a wise Man would have said ; and more than I should have said, had not there been some Necessity of it. But I have done, when I have told you that I am a very old Man, and very near another World ; having lived far beyond the stated Age of Man, and do not know whether I shall be able to speak when I come to die ; and therefore shall leave this behind me, which will speak when I shall speak here no more ; penned partly for my own Satisfaction, and partly with Respect to some of mine, whose Salvation I am caring for, and am willing they should be acquainted with such Truths as these are. 'Tis possible, and more than possible, that I may be mistaken in some Things here written ; my Way being little (if not too little) trodden by others. But if so, being made sensible of it, I shall not be backward to acknowledge my Failings. But 'tis no good Logick, nor will it be a convincing Argument to me, to say, that what is here written is not so. If such an Answer would suffice, all Disputes would soon be ended ; and it might possibly satisfy all but such as have their Eyes in their Heads. And if these be not Truths which are here asserted, or proposed to Consideration ; those that are of another Opinion, may do well to let us understand our Mistakes, and declare their own Sentiments herein.

W. T.

James Raymar's Book

1757

Of the Coming of CHRIST.

M A T T. XXIV. 3.

Tell us, when shall these Things be ? And what shall be the Sign of thy Coming, and of the End of the World ?

THESE Words contain *three Questions* proposed by the Disciples to Christ for Resolution ; (1) *when shall these Things be ?* which Words refer to the Destruction of the Temple, and City : (2) *What shall be the Signs of thy Coming ?* This Question seems to be grounded upon the *last Verse* of the former Chapter ; *ye shall not see me henceforth, till &c.* implying a Time wherein the *Jews* should see Christ again visibly ; when they should say, *Blessed is he that comes in the Name of the Lord.* The (3) Question was about *the End of the World, when that should be ?* and *what Signs would precede ?* That the World should have an End, Christ had told them, *Mat. 13. 40.* Now that *these* are *three distinct Questions*, is evident by *three distinct Answers* which Christ makes to the Disciples. His *first Answer*, concerning the Destruction of the Temple, begins with a Caution, *ver. 4, Take Heed that no Man deceive you ;* and afterwards describes the Misery of that Nation in many Particulars, as Signs and Forerunners

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Forerunners of their Ruin, unto ver. 23. See *Luke* 21. 20. But this being past, no Notice shall be taken of it here. The *Answer* to the *second Question* begins at the 23 ver. of *this Chap.* and continues to the 31 ver. of the 25 *Chap.* and from thence to the End, we have a Description of the general Judgment, and of the End of the World: But *no Signs* preceding either there, or any where else in Scripture, that this Writer knows.

The *main Thing intended in this Script*, is modestly to enquire (not positively to conclude any Thing) concerning a right Understanding of the *second Question*, and the *Answer* of Christ thereunto, viz. *What Kind of Coming of Christ is here to be understood?* And here we must know, that there are *more* Comings of Christ than *two*. There is a *spiritual* Coming in the Ministry. Christ came and preached in the Ministry of *Noah*, 1 *Pet.* 3; and by the Ministry of *Paul*, *Eph.* 2. 17. There is also a *providential* Coming of Christ in stupendous Providences: and it may be of this Coming *James* speaks *Chap.* 5. 8; *the Coming of the Lord draws nigh*. Neither of these seems to be meant here; nor will the Signs laid down of the Coming of Christ agree to either of them. For first, it cannot be meant of his Coming in the Gospel *spiritually*: for so he hath been always Coming, and will be to the End of the World; and *no Signs* can be given of this Coming. The like may be said concerning his Coming in *extraordinary Providences*.

Other Comings of Christ might be mentioned; but this Coming of Christ seems to be a *personal* Coming: and therefore tis said, *they shall see the Son of Man Coming*, viz. *personally*. Christ is seldom, if ever, stiled *the Son of Man* in any other Coming. Again tis said, *he cometh in the Clouds of Heaven*. *Dan.* 7. 13, *One like the Son of Man, came with the Clouds of Heaven*: *Rev.* 1. 7, *Behold he cometh with Clouds and every Eye shall see him, and they that have pierced him*, viz. the *Jews*, *Zech.* 12. 10. This Description of Christ's Coming in the Clouds of Heaven so

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often mentioned, cannot be understood of his Coming in the Gospel. But it may be said, by Clouds may be understood his Ordinances; as in *Isai. 5. 6. I will command the Clouds that they rain no more Rain upon it.* To which it is answered; 'tis not said there, the Clouds of Heaven, as in the fore-mentioned Texts. Secondly, tis answered, that Clouds are for Protection from Danger, *Exod. 14. 19; Isai. 4. 5,* for a Defence upon the Glory: and so it may be well understood here. But, if this satisfy not, we must know, that parabolical Divinity is not argumentative against plain Texts of Scripture; and we may not forsake the literal Interpretation, where tis not contrary to the Analogy of Faith.

Let us consider a little further of some of the Signs foregoing this Coming of Christ, and see how they will agree with any other Coming but a personal Coming. For the Suddenness of it is compared to Lightning which is most quick, visible, and also terrible, ver. 27. described also by gathering together of the Eagles, ver. 28. It cannot be understood of the Roman Eagles, called the Abomination of Desolation: For that was past long ago before the Destruction of the Temple, ver. 15. and therefore such an Interpretation is foreign from the meaning of that Text. By Eagles therefore are to be understood Saints rather: By the Carcass, or Body, as Luke renders it, Chap. 17. ver. 24—37. is to be understood Christ: and the Apostle 2 Thes. 1. 3. speaking of this Coming of Christ, speaks also of our gathering together to him; foretold by Jacob long before his Incarnation, Gen. 49. 10. To him shall the gathering of the People be: and the Psalmist speaking of such a fiery tempestuous Time as is like to be at this Coming of Christ, tells us, that God calls to the Heavens above and to the Earth to gather together his Saints, Psal. 50. 3, 4: and in ver. 31. of this Chap. tis said he shall send his Angels with a great Sound of a Trumpet, to gather together his Elect from one End of Heaven to the other: which it may be is the same spoken

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spoken of, *Isai. 27. 12, 13.* when the great Trumpet shall be blown, and the Children of *Israel* which are ready to perish in the Land of *Affyria* shall be gathered one by one, and shall worship the Lord in the holy Mount of *Ferusalem*. Now, tis probable these Gatherings together will be of all *Elect Jews and Gentiles*; done partly by a Sight of our Lord Jesus Christ, and partly by the Ministry of Man; of which we may possibly speak more fully hereafter.

Another Sign of Christ's Coming is; *The Sun shall be darkned, and the Moon not give her Light, and the Stars fall from Heaven, &c.* Let us consider here, what may be meant by *Sun, Moon and Stars*, and then see how tis a Sign of Christ's Coming in the Gospel. There are some that understand it literally, that these celestial Bodies should be darkened by frequent Eclipses, and that the Stars should really fall to the Earth. But we know that Eclipses are ordinary and common Things, and are, and have been in all Ages, and are produced by natural Causes; and therefore this so understood cannot be a Sign of Christ's Coming in the Gospel, or any other Way: much less by falling of Stars to the Earth, which is a Thing impossible; the Diameter of the Earth not being able to contain one Star. Besides, they are by an Ordinance of Heaven set to give Light to the Earth, *Gen. 1. 18*: and those Ordinances cannot be changed, *Fer. 31. 36*: therefore something else is here meant. Let us see what the Scripture speaks to this. Those Words then are metaphorically to be understood: For there are other *Suns, Moons & Stars*, which we read of in Scripture. *Gen. 37. 9, 10.* There is mention made of *Sun, Moon and Stars*: where Superiors both supreme and subordinate are represented under that Notion of *Sun, Moon and Stars*. It may also signify the Fall and Ruin of *States, Monarchs & Monarchys*. Hence we read at the Fall of the *Babylonian Monarchy*; of the darkning of the *Sun*, and the *Moon not giving her Light, nor the Stars of Heaven, nor the Constellations thereof, Isai. 13. 10.* and

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and Chap. 14. 12, the *King of Babylon* is said to fall from Heaven, and call'd *Lucifer, Son of the Morning*. The Fall of *Idumea* is represented to us by the *Host of Heaven* being dissolved, i. e. Sun Moon and Stars being darkened. Hence we read, *Rev. 6*, at the opening of the sixth Seal, of the Sun's becoming black as Sackcloth, and the Moon as Blood: which some understand of the Fall of the *Roman Pagan Empire*: And Chap. 8. 12, at another remarkable Period we read of a third Part of the Sun, Moon and Stars darkened: And Chap. 16. 8, the fourth Angel poured out a Vial on the Sun, i. e. the antichristian State, or some eminent Person in it. We read also in *Joel 3. 15*, of the Sun and Moon being darkened, and the Stars withdrawing their Light: and Chap. 2. 31, that the Sun shall be turned into Darkness, and the Moon into Blood: And when will this be? When he will gather all Nations into the Valley of *Jehoshaphat*, and plead with them there, both Pagan and antichristian Enemies: this seems to be their great and last Overthrow at *Armageddon*; when the Kings of the Earth and of the whole World shall be gathered together to the Battle of that great Day of God Almighty. Hitherto may be referred that in *Psal. 110. 6*; when he shall judge among the Heathen, and fill the Places with dead Bodies, and shall wound the Heads over many Countries. And it may be tis THEN, they, i. e. the Jews shall go forth and look on the Carcases of the Men that have transgressed against God, *Isaj. 66. 24*; for then by Fire and Sword will the Lord plead with all Flesh, ver. 16. A Scheme of this Battle we have in *Ezekiel Chap. 38 & 39*: and Expressions of the same Import of pleading against them with Sword & Pestilence, and Blood and Fire; and is all one with that mentioned *Rev. 19*, and *Joel 2*. And when this shall be, it will be a dark and bloody World indeed; when these Suns and Moons are thus darkened and turned into Blood, and so many Stars of the first Magnitude fall. But when will this be? It will be in the latter Days, ver. 11. and yet long before the last Day.

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It will be at or about *the Calling of the Jews*, Joel 3. 1; and spoke of, *Ezekiel 37*, immediately before this great Destruction: then these *Suns and Moons will be ashamed and confounded*, when the Lord of Hosts shall reign in Mount Sion and in Jerusalem, and before his Antients gloriously, *Isai. 24*. Thus we see what may be meant in this Text by *Sun Moon and Stars*, and what by being *darkened*; by comparing it with other Scriptures. Now let it be considered how well *this Sign* will agree with the Coming of Christ in the Gospel.

The *next Sign* to be taken Notice of as preceding the Coming of Christ, is, touching the *Time*; it will be at *such a Time as is unknown to Men or Angels*. Hence he is said to come *as a Thief*, Rev. 16. 15; & Chap. 3. 3, *Behold I come as a Thief*: And he threatned to come to the Church of Sardis *as a Thief*, and thou shalt not know in what Hour I will come upon thee. This Coming, will be *secretly, suddenly, unexpectedly*, and unavoidably. Furthermore, it will be a *Time of general and deep Security*; when Men shall say *Peace and Safety*: A *Time of Sensuality*; as in the Days of Noah and Lott, *Eating and Drinking, Marrying and giving in Marriage*: A *sleepy World*; wise Virgins as well as foolish, *slumbering and sleeping*, when Christ comes as a Bridegroom; which is not at the general Judgment; for the wise Virgins will not then be asleep; neither will it then be a *Time of general Security and Sensuality*, as it was in the Days of Noah and Lott, as we shall show hereafter: And the Signs of Christ's Coming extend to the 30th Ver. of Chap. 25th; *when the Son of Man cometh, shall he find Faith on Earth*.

Now let him that Readeth understand and consider whether these Signs, or any other, will agree with Christ's coming in the Gospel.

But because most Men understand this Coming to be to the last Judgment, and do grant it to be a *personal* Coming; let us now consider how all these Signs will agree, and
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be Forerunners of Christ's coming to the last Judgment : And which Coming is spoken of *Chap. 25*, from *Ver. 30*th to the *End* ; or whether there be any *Signs* at all mentioned in the Scripture of his coming to the last Judgment.

And here of Necessity, something must be spoken of the THOUSANDS YEARS, and of the State of Things here, during that Time ; as also of the first Resurrection, the Kingdom of Christ in this World, *Rev. 20*, and other Things coincident. And,

(First,) Whether there be such a Term of Time or no, as the *Thousands Years* ; (Secondly,) Whether it be past or future ; and (Thirdly,) The Time when it doth begin, or from what Period it doth commence.

I. To the first of these, that there is such a Thing or Term of Time, is that which hath been asserted by Men of Note in all Ages since the primitive Times ; a Catalogue of whom might easily be produced if Need were. But this Doctrine of the *Thousand Years* needs no human Testimony : We have a more sure Word of Prophecy, which we should do well to give Heed unto. In *Rev. 20*, it is express'd no less than *five Times over*, a Thousand Years, and *The Thousand Years*, with an Emphasis. And the Apostle Peter, *Chap. 2. 3*, speaking of the *Day of the Lord*, and *Perdition of ungodly Men* ; tells us, that *one Day with the Lord is a Thousand Years* : which some think refers to this Time : But whether they do or no, we must and ought to believe it : for this is one of those Sayings that is faithful and true. *Rev. 22. ver. 6* ; and if any Man shall say otherwise, and take away from the Words of this Prophecy, God shall take away his Part out of the Book of Life.

Let us enquire what the Scripture speaks to this Point ; that there shall be a Time in which God will destroy the Wicked of the World, and the Enemies of his Church and People ; and that there shall be a Time of Peace, and Freedom from all persecuting Power ; a Time of great Holiness

ness and Happiness; a Time wherein he will pour out his Spirit in great Abundance from on high; such a Time as was never yet in the World; a Time of refreshing from the Presence of the Lord; Times of the Restitution of all Things: and *these Times have been spoken of by all the holy Prophets since the World began.* The Truth is, it is the Time of the Duration of Christ's Kingdom in this World; which is to be given to him *after the Destruction of the little Horn*; as is clear from *Daniel 7*; and which he is gone to receive for himself, and to return, *Luk. 19. 12.*

And seeing such Times and Things have been spoken of by *all the holy Prophets*, we will enquire what *every one* of them have spoken to these Things. We shall begin with *ISAIAH: Chap. 2. 2.*, the Prophet tells of a Time when *the Mountain of the Lord's House shall be established in the Top of the Mountains, and be exalted above the Hills*; when he shall judge among the Nations, and rebuke many People; when the *lofty Looks of Men shall be humbled, &c.* And when shall this be? It shall be in the last Days: 'tis yet future: It hath never yet been accomplished. 'Tis call'd *the Day of the Lord, ver. 12.*, when he alone shall be exalted; a Time of Peace when *Nation shall not lift up Sword against Nation*; no more War then, *ver. 4.* 'Tis true, there will be a bloody World before this Day comes; and Distress among Nations foregoing Christ's Coming, *Luk. 21, Mat. 24, Dan. 12.* But afterwards it will be otherwise; when *they shall not hurt nor destroy in all God's holy Mountain*; for the Earth will be filled with the Knowledge of the Lord, *Chap. 11. 9*; the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun seven-fold, *Chap. 30. 26*; no more weeping then, *ver. 19.* And when shall this be? It shall be when Christ shall reign in Righteousness, *Chap. 32. 1*; and when his People shall dwell in peaceable Habitations; when the Jews shall be called, and the Saints raised, and live and reign with Christ

a Thousand Years. Then tis, their Eyes shall see the King in his Beauty, and see Jerusalem a quiet Habitation, and the Lord, our Judge, our Law-giver, and our King, Chap. 33. 17, 20, 22. Then tis, there shall be such Holiness, Chap. 35. 8; and everlasting Joy shall be on their Heads, and Sorrow and Sighing shall flee away. Then, and not till then, will God create new Heavens; Jerusalem a rejoicing, and her People a Joy, Chap. 65. 17, 18, 21. Then shall they build Houses, and inhabit them; plant Vineyards, and eat the Fruit of them; and long enjoy the Works of their Hands. None of these Things have yet been accomplished; nor will be till that wicked be revealed whom the Lord shall consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming, 2 Thes. 2. 8.

Neither can these Things be understood to be in or after the general Judgment. For then there will be no Building of Houses, nor planting of Vineyards, nor eating the Fruit of them, nor long enjoying the Labour of their Hands. It must be after the Calling of the Jews; this Promise having special Respect to them: and therefore all this and much more will be in the Thousand Years. In the beginning of which Christ will come in the Clouds of Heaven visibly, as hath been shewed before, to judge the Man of Sin, and all other Enemies which shall be found in Arms against him. And this Thousand Years must be placed between this Appearance of Christ and the general Judgment, which will be after the last Resurrection. But of this more may be spoken when we come to speak to the third Question, when this Time shall begin. Those also that hold that the general Judgment will begin at the beginning of the Thousand Years, and so continue that whole Term of Time, are utterly mistaken. For besides what hath been said before as to building and planting; the Scripture is clear, that even then there will be wicked Men in the World, tho' they will be Slaves as the Gibeonites were, and chained up as the Devil will be all that while; but at last will be

be so multiplied that they will be as the Sand of the Sea; and at last being deceived by the Devil, when he is let loose at the *End of these Thousand Years*, they will make an Attempt against the *Saints*, to their own Ruin: and that this should be in the Time of the general Judgment, is a Thing not to be believed.

We have already shewed what one Prophet hath spoken: but because these are the *Times* of the Restitution of all Things spoken of by all the holy Prophets which have been since the World began; let it be enquired into what *the rest* of the Prophets have spoken.

JEREM. 3. 14, God tells them there that he would bring them to Sion, and at that Time they should call Jerusalem the Throne of the Lord, and all Nations should be gathered to it, ver. 17. And Chap. 30. 3. 9, the Prophet tells them, the Days should come, that God would bring again the Captivity both of Israel and Judah, and they should serve the Lord their God, and David their King. Jer. 31, the whole Chap. throughout speaks fully to the Point in Hand. The Prophet EZEKIEL also, Chap. 36, tells us of a Time when God would gather them, (i. e. the Jews) out of all Countries, and bring them to their own Land, and cleanse them from their Filthiness, pour out his Spirit on them, and they should be his People, and he would be their God: all which is yet future. Yea the last nine Chapters speak in a mystical Way of the State of the Gospel Church in the *Thousand Years*.

Let us see further what DANIEL speaks. He tells us what shall be in the latter Days, that is in the latter End of the 4th Kingdom, viz. the Roman; which is now on his last Legs, if it hath any Leggs left. We are sure he hath Feet; upon which the Stone cut out of the Mountain without Hand shall fall and break the whole Image to Pieces from the Head to the Feet. Why, then, and not till then, shall the God of Heaven set up a Kingdom, which shall never be destroyed, nor pass over to another People, but stand forever,

and become a great Mountain and fill the whole Earth: what else is this but the Mountain of the Lord's House exalted above the Hills? or any other Mountain than this, cannot be meant of a spiritual Kingdom: for that doth not break other Kingdoms to pieces, as this doth; and such a Kingdom is not now to be set up. But it may be said, what's this to the Point in Hand, viz. to the Coming of Christ, or the Thousand Years? Let us therefore further enquire, and we shall see that Daniel speaks up to the Case, Chap. 7. 13, 14; I saw, saith he, in the Night Visions, and one like the Son of Man came with the Clouds of Heaven, and came to the antient of Days, and they brought him near before him; and there was given to him Dominion and Glory, and a Kingdom, that all People Nations and Languages should serve him; his Dominion is an everlasting Dominion, that shall not pass away, and his Kingdom that shall not be destroyed. But when shall this Coming of the Son of Man be? It shall be when the little Horn, viz. the Beast is slain, and his Body destroyed and given to the burning Flames: agreeing directly with Rev. 19. 20; where tis said, the Beast was taken, and with him the false Prophet, and cast into the Lake of Fire and Brimstone. And answerable to this is that clear Text, 2 Thes. 2. 8, whom he shall consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming; which is generally understood, especially by the learned, to be a personal Coming: for so much doth the Word in the original import; and is no other, than his Coming with Clouds above-mentioned; and that of Mat. 24, and elsewhere. And this must of Necessity be granted; except we shall say, tis at the End of the Thousand Years (which is not yet begun as may be shewed hereafter) when Christ comes to the general Judgment; which no Man in his right Understanding will affirm: and so it will enforce a Coming of Christ personally before the End of the World. And this is further hinted to us, Dan. 12. 1; at that Time (viz. when the Turk shall be destroyed, and come to his End)

Chap.

Chap. 11. 45, shall Michael stand up, the great Prince which standeth for the Children of thy People; and at that Time shall they be delivered; and not long after is that happy Time, which he is blessed that waiteth for it and cometh to it, ver. 12; which is no other then the Thousand Years.

HOSEA also speaks of the same Thing, and of the same Time above-mentioned, Chap. 1. ult. when the Children of Judah and the Children of Israel should be gathered together, and appoint themselves one Head in that great Day of Jezreel; and Chap. 14. throughout. JOEL also tells us of a Time, when Jerusalem should be holy, and no Stranger pass through her any more, Chap. 3. 17. AMOS also speaks of a Day when God will raise up the Tabernacle of David that is fallen, and close up the Breaches thereof, and raise up his Ruins, and build it as in the Days of old, Chap. 9. from ver. 11. to the End. OBADIAH also to the same Purpose; that upon Mount Sion shall be Deliverance, and there shall be Holiness, ver. 17, and Saviours shall come upon Mount Sion, and the Kingdom shall be the Lord's. JONAH is a History, no Prophecy. MICAH 4. 1, 2, 3, but in the last Days, it shall come to pass, &c; the same with Isai. 2. NAHUM speaks of a Time, when the Wicked should be among the People of God no more, but be utterly cut off, Chap. 1. 15. HABAKKUK, Chap. 2. 14, the Earth shall be filled with the Knowledge of the Lord as the Waters cover the Sea. ZEPHANIAH, Chap. 3. 9—20, I will turn to the People a pure Language, that they may call on the Name of the Lord, and serve him with one consent; in that Day it shall be said to Jerusalem, fear not, and to Sion, let not thy Hands be slack, the Lord thy God in the midst of thee is mighty, &c.

HAGGAI 2. 7, The Prophet speaks of a Time when God would shake the Heaven and the Earth, and shake all Nations: and ver. 22, that he would overthrow the Thrones of Kingdoms, and the Desire of all Nations should come. 'Tis true, this hath been in Part fulfilled at the first Coming of

of Christ, when the legal Dispensation was taken away; and so much the Apostle implies *Heb. 12*: but that Shaking did not overthrow the Thrones of Kingdoms, as this Shaking shall. The Apostle who wrote after the legal Dispensation was shaken to Pieces, tells us of *another Shaking* which God had promised, which was future. And *when* may this be? It may be 'tis *when* the Desire of all Nations shall come the *second Time*, to sit up his own Kingdom; *then* when the Beast shall be slain, and his Body destroyed; and given to the burning Flames; when the Ancient of Days shall sit; then, and not 'till then, will these Thrones be cast down, *Dan. 7. 9.* And that Time will be a shaking Time indeed; when not only the Earth, but the Power of Heaven shall be shaken also; *Mat. 24. Luk. 21.* And these Heavens and Earth so shaken must be removed; and a new Heaven and Earth created that shall remain before the Lord, *Isai. 66. 22.* And so the Apostle tells us *Heb. 12*, of a Kingdom that cannot be shaken; by which we must understand the whole Kingdom of Christ, and not only his spiritual Kingdom, but his external also, which he is gone to receive; which is an everlasting Kingdom, and shall never pass away to another People; which must remain when those Things that are shaken must be removed.

See also what the Prophet ZECARIAH speaks *Chap. 8. 3.* The Lord saith, I am returned to Sion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a City of Truth, the Mountain of the Lord of Hosts, the holy Mountain. See *ver. 4, 5, 6, 7, 8*; & *Chap. 12, 13, 14.* The Prophet speaks of little else, but the Glory and Holiness of the Jewish Church, after their Conversion to Christ. There is yet one Prophet more who is yet to speak, and that is MALACHI; and he speaks of the Day of the Lord that shall burn as an Oven; and all that do Wickedly shall be stubble, and the Day that cometh shall burn them up; and ye shall tread them down, for they shall be Ashes under the Soles of your Feet. But it may be thought that this Burn-

ing shall be at the *last Judgment*. Tis true, there will then be the greatest Destruction by Fire that ever was or shall be ; for then they will be destroyed all, *Rev. 20. 9*: but tis likely, it will be otherwise now, consisting only of such as are actually in Arms against Christ. But that there will be a great Destruction *by Fire* at this Time, the Scripture is clear, *Isai. 66. 15. 16, For behold the Lord will come with Fire, and render his Rebukes with Flames of Fire ; for by Fire and Sword will the Lord plead with all Flesh, and the Slain of the Lord shall be many. See Ezekiel 38. 22, Words to the same Purpose. And when this Burning shall be, the Sun of Righteousness shall arise with healing in his Wings ; and his People shall go forth, and grow up as Calves of the Stall : and when the Hearts of the Children should be turned to their Fathers ; what else is here meant but the Conversion of the Jewish Nation ; that they should be turned to serve the God whom their Fathers served: which will be long before the End of the World.*

I might weary the Reader with Quotations ; but have only singled out some among many, whereby it doth evidently appear, that the TIME OF THE RESTITUTION OF ALL THINGS spoken of *Act. 3. 21*, cannot be meant of the *last Judgment* : for that is not the Time of the Restitution of all Things spoken off by all the holy Prophets ; but the Annihilation of many Things : Neither have *all the Prophets* spoken of *the last Judgment* ; nor any one of them who have been mentioned, that I know of ; neither ever is *the last Judgment* represented to us, by Times as I remember ; but always by a Day, the Day of Judgment, the Day of the Lord. See *Rom. 2. 16 ; Act. 17. 31 ; Mat. 11. 22 ; and 12. 36 ; 2 Pet. 3. 10*, and elsewhere ; and therefore something else is meant by RESTITUTION OF ALL THINGS, which we shall next enquire into.

Restitution in the original signifieth, the setting of a Thing in his right and ancient State ; as is well known to some : and the same Word with that *Act. 1. 6. To restore* by

by *Restitution of all Things*, may in general mean a new State of Things in this World : and more especially the Conversion or Restoration of the *Jewish Nation* to the Love and Favour of God ; to be again the Church and People of God ; to restore them to their own Land ; to restore the Kingdom to *Israel* ; to restore their Judges as at the first, and their Counsellors as at the beginning, *Isai. 1* ; to restore Comfort to them and their Mourners ; to restore Joy and Sorrow ; and Sighing flee away, *Chap. 35* ; to restore Peace like a River ; see for this *Isai. 66. 12, 13* ; and *57. 18, 19*. These Things have been spoken of by all the holy Prophets, as hath been largely shewed before ; and are no other then the *Time of the Restitution of all Things*, and the *Thousand Years*. Then the Enmity of the Creature shall cease, *Hosea 2. 18* ; they shall not destroy nor hurt in all God's holy Mountain, *Isai. 11. 9* : then shall Enemies be destroyed, so as not to persecute any more ; so that it may well be called a *Time of the Restitution of all Things*, and *Times of refreshing from the Presence of the Lord* : for then, their Sins shall be blotted out ; so that tho' they should be sought for, they shall not be found. And this will be a *Time of Refreshing*, not only to the *Jewish Nation*, but to the *Gentiles* also : for the renewing of them will be as *Life from the Dead to the Gentiles*. Now all this, and much more which might be mentioned, hath never yet been accomplished ; nor shall be, till the grand Enemies of Christ be destroyed, and the *third-Wo Trumpet* sound. And that the *Time of the Restitution of all Things* should be after the general Judgment is began, is to me incredible ; and therefore it will necessarily follow, that these *Times of the Restitution of all Things*, is a *Term of Time between the third-Wo Trumpet and the general Judgment*. And what Time may we think it to be but the *Thousand Years* of Christ's Kingdom in this World ; which will commence immediately after the Destruction of his Enemies, and the Calling of the *Jews*, and continue till the general Judgment.

ment: and at this Time of Restitution it is, that *Christ will come*, Act. 3. 21, and *destroy the Man of Sin, with the Brightness of his Coming*: except we should say, that he should not be destroyed till the *End of the Thousand Years or general Judgment*; which I think no Man of Understanding will affirm.

But it may be thought that *these Thousand Years* are *past* long ago. That is then the

II. Thing to be enquired into. And here we must know, (1) that *these Thousand Years cannot be in any Part of the Reign of the Beast*; and (2dly) that *in the Space of these Thousand Years Satan must be bound, and shut up in the bottomless Pit*: Both these must be granted. Those then that affirm that these Years are *past*, let them begin them when they will; will have a Part of the Reign of the Beast included in them.

Again, we find, that in the *beginning* of the Thousand Years, *those that suffered under the Beast* were to be *raised and reign with Christ*, Rev. 20; and 'tis absurd to say, that any of the raised Saints that were to reign with Christ, should suffer *after their Resurrection*, and in the Time of their Reign: Their *Sufferings* must go *before* their *Reigning*; according to that of the Apostle 2 Tim. 2. 12; & Rom. 8. 17; which is not a reigning in Heaven, as possibly may be hereafter shown. Nor *hath Satan hitherto been bound*; and this Thousand Years are *not to begin*, 'till *Satan be bound* from deceiving the Nations. Now Satan hath hitherto deceived the Nations in all Ages and Generations, in Doctrine, by Paganism, Arianism; and to this Day doth, by many other damnable Heresies: And can we suppose that he *hath been, or now is bound*? What may we think he will do then when he is *loose*? And therefore this Thousand Years and Kingdom of Christ is not yet begun; because no Generation have ever yet been so happy as to be free from his Deceptions in one Way or other. By this then which hath been spoken, it may appear to any, who will not wilfully shut their Eyes.

The beginning of the Thousand Years. 17

Eyes; that the Thousand Years of Satans binding and the Saints reigning are yet future; and therefore we shall insist no further upon it; but come to the,

III^d. Thing to be spoken to, as was proposed; that is *from what Period of Time it doth begin*. To answer in general, This Thousand Years *begins* when Christ comes to set up his Kingdom in this world. And here we must know, *That of that Day and Hour, no nor Year, when Christ will come to set up his Kingdom, Christ hath told us, no Man knoweth, no not the Angels*, Matth. 24: And when the Disciples (*Acts* 1.) would needs know, whether *at that Time* Christ would set up his Kingdom, or restore the Kingdom to *Israel*; Christ doth not deny the Thing, which doubtless he would have done if there had been no such Thing, and have rectified their Judgments, and informed them better: but otherwise he only checks their Curiosity, and tells them, 'twas not for them to know *the Times and Seasons* which the Father hath put in his own Power: And *Luk.* 17. 20, when the Pharisees demanded and would know of Christ, *when the Kingdom of Christ should come?* he tells them, *it came not with Observation; neither should Men say, Lo here, or lo there; but he would come as Lightning, suddenly, terribly; so shall also the Son of Man be in his Day:* and goes on to give them some general Signs, as *Security and Sensuality*; as it was *in the Days of Noah*; and as it was *in the Days of Lott*; *Eating and Drinking, Marrying, Building and Planting, &c*; and *knew nothing 'till the Flood came*; even thus shall it be *when the Son of Man shall be revealed*, ver. 26, 27, 30. And *Luk.* 19. 11, *There were some that thought that the Kingdom of God should immediately appear*; but Christ gives them to understand otherwise; and represents himself as *a certain noble Man that went into a far Country, to receive for himself a Kingdom and to return*: And ver 15, when he was returned, having received the Kingdom, then he calls his Servants to account, and

passes:

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passes Sentence on them. Hence he is said to *judge quick and dead at his Appearance and his Kingdom*, 2 Tim. 4. 1. And therefore when he comes to set up his Kingdom at the Sounding of the Seventh Trumpet; at that Time he is said to *judge and to give Rewards to his Servants*, Rev. 11, 15, 18. So that at his Return will be the Time when this Kingdom of Christ shall appear, and the Thousand Years begin.

But to enquire a little further concerning THE TIME; and see what the Scripture speaks to it: and we shall find, Rev. 10. 5, 6, 7; that under the sixth Trumpet, which is the second Woe Trumpet, Chap. 9. 12; the Angel, which is CHRIST, who sets his right Foot on the Sea, & his left Foot on the Earth, and lifteth up his Hand to Heaven, and sweareth by him that liveth for ever and ever, that there should be Time no longer; but in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets. What, Should the World be now at an End, that Time should be no longer; when the seventh Angel sounded? No, not so; but then Time should be no longer to the Beast and other Enemies of Christ; and then the Mystery of God should be finished. But what may this Mystery, which must be finished after the Sound of the seventh Trumpet, be? which is the last Trumpet; after which none shall Sound, but the Trump of God at the last Judgment, 1 Cor. 15. 52; at the Resurrection of the Dead; And this the Apostle calls a Mystery: but this is not the Mystery of God here meant; for God had not declared this to his Servants the Prophets: Much less is it the Mystery of Iniquity, 2 Thes. 2. 7; for that is not the Mystery of God, but of the Devil. There is yet another Mystery of which the Apostle speaks Rev. 11. 25; and that is the Calling of the Jews: And this Mystery hath been declared to all the Prophets, as hath been shewed before: And this Mystery of God is to be finished under the seventh Trumpet, and at the pouring out of the
last

The beginning of the Thousand Years. 19

last Vial : For then 'tis said, *It is done*. What is that which is done ? Then *the Mystery of God is fulfilled*, Chap. 10 : 7 : And at the *pouring out of this Vial*, which is *contemporary* with the *seventh Trumpet*, there *will be Voices, and Thunderings, and Lightnings*, to strike Terror into the Minds of Men, and there *will be a great Earthquake*—*such as was not since Men were upon the Earth, so mighty an Earthquake, and so great* : It will shake all the Kingdoms of this World ; shake the Heavens, and shake the Earth ; the Lord will shake all the World by it ; and Things so shaken must be removed, that what cannot be shaken may remain : but of this something hath been spoken before. But what may *this Earthquake be*, which shall thus shake the whole World, and such as never was since Men lived upon Earth ? I do *not* understand it of an Earthquake *properly* so called : but so as it represents to us great Changes in the World, and *Distress of Nations, with Perplexity, Mens Hearts failing them for Fear, and for looking after those Things which are coming on the Earth* : For the Powers of Heaven shall be shaken, Luk. 21. 25, 26. We read of a great Earthquake Rev. 6, at the *Opening of the sixth Seal* : And it was so great, that it shook the *Pagan Roman Empire* ; for so Interpreters understand that Place ; the *whole Pagan Imperial World*, Sun, Moon, and Stars thereof : and this introduced a blessed Change for the present. So that we see such Earthquakes signify great Changes, and affrighting Judgments, by Wars, and otherwise : and such will be at the *Sounding of the seventh Trumpet*, and the *pouring out of the last Vial*.

Rev. 16. 14, we read of *the Kings of the Earth, and of the whole World gathered together, to the BATTLE of the GREAT DAY of GOD ALMIGHTY* : And it is the same Battle spoken of by the Prophet Ezekiel, Chap. 38. & 39 ; for that was to be in the *latter Day*, ver. 16 : And it must be at, or after, the return of the *Jews to their own Land* ; which is yet future. And the Prophet Joel also speaks of the
same

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same Battle Chap. 3. 2, For behold in those Days and in that Time, when I shall bring again the Captivity of Judah and Jerusalem; I will gather all Nations, and bring them down to the Valley of Jehoshaphat, and plead with them there. A more general War-like Assembly was never known in the World: and by Means whereof, there will be such an Earthquake as was never heard of since the World began: And this will be all at the same Time, the Calling of the Jews; at the same Place Judea; Ezek. 39. 4, upon the Mountains of Israel; Joel 3. 2, in the Valley of Jehoshaphat; Rev. 16. 16, at Armageddon. To this Time the Prophet Isaiah refers Chap. 63. 1, 2, 3, &c. where Christ is represented as treading the Wine-press, treading his Enemies in Anger, trampling on them in Fury, Garments stained with their Blood: Just the same with Rev. 14. 15, 20. Thrust in thy Sickle into the Earth, and gather the Vine of the Earth: and the Angel thrust in his Sickle, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God. But more of this, when we come to speak of the great Battle of GOG and MAGOG. Joel also speaks to the same Purpose and the same Time; then will Men go into the Clefts of the Rocks, and into the Tops of the ragged Rocks, for Fear of the Lord, and for the Glory of his Majesty, when he ariseth terribly to shake the Earth.

By this little above-written, we may partly judge what this Earthquake is like to be; and to do which is so great as was not since Men lived upon Earth: For now the old World will be at an End, and the new World will begin; which the Apostle calls the World to come, Heb. 2. 5. Thus much may suffice for Answer to the third Question, proposed to be spoken to, i.e. when the Thousand Years will begin, and all the Kingdoms of this World become the Kingdoms of our Lord and his Christ, and he to reign for ever and ever. And this is one of the most remarkable Periods which hath been since the World began.

Concerning

Concerning the glorious State of this Kingdom of Christ in this World, something hath been hinted before, which may be further evinced from the Scriptures. And First, as to a plentiful Effusion of the SPIRIT, promised; that it shall be poured out from on high, when the Wilderness shall become a fruitful Field, Isa. 32. 15; which is to be understood of great Measures and Degrees of all saving Grace: Promised also Zech. 4. 10. to be poured out upon the House of David, and upon the Inhabitants of Jerusalem: But when is it? when they shall look on him whom they have pierced and mourn. Also Ezekiel 36. 27, I will put my Spirit within you, and cause you to walk in my Statutes: But when? When they are gathered out of all Countries, and brought to their own Land, ver. 24.

And this will not only be (1.) a Spirit of LIGHT and KNOWLEDGE; but (2) there will be much HOLINESS: It will be to such a Degree as never was in the World since the Beginning of it: So great, that some Men have thought, (though I am not of that Opinion) that there will be no Unholiness (at least) not in the Saints; but that the Subjects of this Kingdom shall sin no more. See further what the Scripture speaks to this, Isa. 35. 8, An high Way shall be there: And it shall be called the Way of Holiness: The Unclean shall not pass over it. Hence called God's holy Mountain, Isai. 65. ult; the Mountain of his Holiness, Jer. 31. 23: Upon the Bells of Horses and Pots shall be Holiness, Zech. 14. 20. (3dly) As to RIGHTEOUSNESS; the People shall be all Righteous: they shall inherit the Land forever, Isai. 35. 8. Hence they are called a righteous Nation, Chap. 26. 2; The Habitation of Justice, Jer. 31. 23.

Here Righteousness and PEACE will kiss each other, Psa. 85; which is next proposed to Consideration. For CHRIST being the Prince of Peace, Isa. 9. 6; there shall be Peace in his Kingdom, and under his Government. The Mountains shall bring Peace to his People, Psal. 72. 3: In his Days shall be abundance of Peace, so long as the Moon endureth,

dureth, ver. 7 : and I am sure that will be to the End of the Thousand Years. Again, Great shall be the Peace of thy Children, Isa. 54. 13 ; Peace to him that is far off, and Peace to him that is near, Chap. 57. 19 ; Peace like a River: A Succession of Peace, as of Waters in a River : Jerusalem shall be a quiet Habitation, and a peaceable resting Place, Isa. 32. 18 ; & 33. 20, They shall not learn War any more ; nor any Weapon that is formed against them shall prosper.

Again, there will be Joy : when the Lord reigneth, the Earth will rejoice, *Psal. 97. 1 ; and ver. 8, Sion heard, and was glad, and the Daughters of Judah rejoiced : sing for Joy of Heart, Isai. 65. 14, rejoice with Joy and Singing ; everlasting Joy will be upon their Heads ; and they shall obtain Joy and Gladness ; and Sorrow and Sighing shall flee away.* Therefore in this Kingdom of Christ, during the *Thousand Years*, there will be no more Apostacy or Backsliding in Holiness ; or as it was in the Days of Noah and Lot, when the World was filled with Violence, and all Flesh had corrupted their Way. Neither is there the least Hint in Scripture of any Backsliding after this *Thousand Years* is begun. For then there could not be *everlasting Joy on their Heads*, nor could Sorrow and Sighing flee away. No more *pricking Briar, nor grieving Thorn* : no more Persecution by wicked Men : no more *violent Death, nor Sorrow, nor Crying, nor any more Pain*, upon any such account ; For then Sorrow and Sighing would not flee away, nor would Tears be wiped from their Eyes. We may further take notice that this Time will be a Time of great LIGHT. *The Earth shall be filled with the Knowledge of the Lord as the Waters cover the Sea : The Light of the Moon shall be as the Light of the Sun ; And the Light of the Sun as the Light of seven Days : At the Time of the End Knowledge shall be increased, Dan. 12. 4.*

Then there will be a glorious Accomplishment of Predictions and Prophecies, which now to us are dark and obscure : and the Book which is now sealed at the Time of the End, will be opened.

Much

Much more might be added to what hath been written ; but we shall at present give some Scriptures which speak of this **EXTERNAL AND OUTWARD HAPPINESS**. First, *long Life* ; *Isai. 65, there shall be no more thence an infant of Days, nor an old Man that hath not filled his Days ; for the Child shall die an Hundred Years old ; for as the Days of a Tree, are the Days of my People.*

Again, they shall enjoy a *Fulness of other temporal Blessings* ; *build Houses, plant Vineyards, and eat the Fruit of them, Isai. 65. Their Floors shall be full of Wheat, and the Fats shall overflow with Wine and Oyl ; and they shall eat in plenty, and praise the Name of the Lord, that hath dealt wonderfully with them ; and they shall never be ashamed, Joel 2. Then will be fulfilled, according to the Letter spoken by our Lord Jesus Christ, Mat. 5. 5, Blessed are the Meek for they shall inherit the Earth : which hitherto they have not done. Oh, glorious Things are spoken of thee, O City of God, Selah, Psal. 87. 3. Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of Holiness, beautiful for Situation, the Joy of the whole Earth, the City of the great King, Psal. 48. 1, 2 : which Places ultimately refer to this Time, and the glorious State of the Church in the last Age of the World.*

The Church of old was called, *the Lord's Portion, Deut. 32. 9 ; his pleasant Portion, Jer. 12. 10 ; his Inheritance, Isai. 19. 25 ; and the dearly beloved of his Soul ; his Treasure, Exod. 19. 5 ; his Glory, Isai. 46. 13. But the Gospel Church is call'd a Crown of Glory, Isai. 62. 3 ; the House of his Glory, a royal Diadem. These are high Expresses of the Glory of the Church in the Thousand Years of Christ's Kingdom in this World.*

And thus, I have written a little, and but a little ; may see a Glimpse, and but a Glimpse, of Sions Glory ; much of which is yet to come. And from all that which is here written we may gather, that if *the Times immediately preceding the personal, visible and glorious Appearance of Christ*

24 *Of Christ's Appearance the 2d Time.*

at his *second Coming*, be Times of deep Security, general Sensuality, open Prophaness and Apostacy, as hath been declared before; then it must needs be, that *Christ will appear before the Thousand Years*: because after those Years are began, there will be no such Times of Wickedness and Prophaness, as hath been also shewed before: but the *first* is undeniable; and therefore the *second* must and will necessarily follow: for it cannot be imagined, by any that know or understand any Thing, of the glorious State of the Church during that Time, which hath been mentioned before, and which hath been so abundantly declared both by the Prophets and Apostles, should ever apostatize so as to be, as it was in the *Days of Noah and Lott*, when the whole World was corrupt & fill'd with Violence. Read their woful Wickedness, *Gen. 6. & 19*; and then consider if ever there will be such Wickedness committed during the *Thousand Years* of Christ Kingdom in this World: and there is not the least Hint of declining: and if not, then it will be a Truth that Christ will come before that Time.

And now having written something of *Christ's Coming*, and of the *Time* and *Manner* of it, and of the *Signs* foregoing it; in further Prosecution thereof, we shall propound several *Scriptures* to Consideration, and then, as God shall help, write something of the *Resurrection of the Body* and of *Judgment to come*.

First, Let us consider of such *Scriptures* as speak of this Coming of Christ. We have formerly spoken of *Zech. 12. 10*; they shall look on him whom they, i. e. the elect *Jews*, look on Christ whom they in their Fore-fathers pierced and mourn for him; as one for an only Son; with a great and general Mourning; Lands mourn, Families mourn apart: Prophesied of *Jer. 31. 19*, by smiting on the Thigh, and by being ashamed and confounded. And this is not a desperate, but a penitential Mourning; as is evident;
For

Of Christ's Appearance the 2d Time. 25

For 'tis when the Spirit of Grace and Supplication is poured out upon them ; and when a Fountain is opened for them for Sin and for Uncleanness. Nor can this be referred to the general Judgment ; for then will be no such Fountain opened ; then twill be too late to repent. And this must be understood of a *personal* Appearance : how else should they look on him ? *they shall see the Son of Man Coming in the Clouds of Heaven, Mat. 24. 21 ; 26. 64 :* that is, not with an Eye of Faith ; for that is the Evidence of Things not seen ; but with their bodily Eyes, *Rev. 1. 7 ; behold he cometh with Clouds, and every Eye shall see him ;* (whether they have Faith or no) *and they also that have pierced him.* And who can tell but this might be one Reason why Christ was pierced, that the Jews might be convinced and so converted at the Sight thereof. See *Zech. 14. 4, his Feet shall stand at that Day upon the Mount of Olives :* In what Day ? Why tis in the Day when Christ shall come and all his Saints with him, *ver. 5 ;* and when the Jews shall see him and mourn. It was from this Mount he ascended ; and so he was to come again in like Manner, *Act. 1. 11.* And doubtless the Place to which Christ comes, will be in *Judea ;* and at or near *Jerusalem, where all Nations shall be gathered together to Battle, Chap. 14. 2.*

Another Scripture is *Mat. 23. ult, Ye shall not henceforth see me until ye shall say blessed is he that cometh to us in the Name of the Lord :* then they shall cry as the Multitude did, *Mat. 21, Hosanna in the highest, i. e. acknowledge Christ to be the Messiah, and be converted :* whereby we may gather, that then they shall see him. And in *Act. 3. 21 ; whom the Heavens must contain or receive until the Times of the Restitution of all Things :* and then God would send Jesus ; but of this before. Like unto this is that *Psal. 110. 1, Sit thou at my right Hand till I make thine Enemies thy Footstool :* implying, that then Christ should set at the Fathers right Hand no longer ; and all this before the general Judgment. Again, *Psal. 102. 16 ; when the Lord shall build*

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build up Sion, he shall appear in his Glory : then he will hear the Groans of the poor Prisoners, and proclaim Liberty to the Captives.

Another Scripture is *2 Thes. 2. 8* ; 'tis said there that *Christ shall destroy the Man of Sin with the Brightness of his Coming*, or appearing, i. e. a *personal* Appearing : the Word *Epiphania* imports a *personal Appearance* : And Christ is said to *come down from Heaven, to bind Satan, at the Beginning of the Thousand Years ; and the Beast was to be destroyed before that Time, Rev. 19. 20, and cast alive into Hell.*

I shall instance only in one Scripture more ; and that is in *Heb. 9. 28* ; 'tis said there that *Christ shall appear the second Time without Sin to them that look for him, to their Salvation.* Whether all that shall be saved by him look for his Appearance, or whether he will appear to the Salvation of any other the second Time ; I shall not determine : Only this, that, *in an Hour when good Servants think not of, the Son of Man comes, Matt. 24. 44 ; and to the evil Servant in a Day when he looked not for him, ver. 50 : I shall speak only to the Time.* But it may be tho't, that this Text makes against such as hold that Christ will come before the general Judgment : And it may be not. I know that most Men, who understand any Thing of these Matters, do understand, and that rightly, that this Appearance the *second Time* is a *personal* Appearance of Christ ; but think that 'tis at the last Judgment. But that is their Mistake ; for the Apostle knew well, that the *second Coming* of Christ would be *to destroy the Man of Sin and other Enemies*, and that long before the last Day, *2 Thes. 2. 7* ; and had told the *Thessalonians* so ; and had told the *Romans* what *Isaiah* had spoken, *Chap. 59. 20*, that *the Redeemer should come to Sion, to them that turn from Transgression in Jacob*, and applies it to the *Conversion of the Jews, Rom. 11. 26* : and he knew it would be at his *second Coming*, out of *Zec. 12. 10, & Matt. 24. 30*, long before the End of the World ;

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World : and therefore *did not mean the last Judgment* in this Place. And whereas 'tis said, *he shall come the second Time without Sin to our Salvation* ; we know, or may know, that *Salvation* in Scripture is taken more Ways than one. There is a *temporal* Salvation, as well as a *spiritual* and an *eternal* Salvation : and 'tis a *temporal* Salvation intended in this Text ; as I understand, *Luk. 1. 71* ; Christ was to *save his People from their Enemies, and from the Hands of all that hate them ; that we being delivered out of the Hands of our Enemies, might serve him without Fear.* And indeed the great *Work* and *Business* that Christ hath to do in this World, at his next or *second Coming*, will be to *destroy his Enemies* ; and to *deliver his People, that they may serve him without Fear*, which hitherto they could never do ; therefore 'tis said, *2 Thes. 1. 6. 7, 'Tis a righteous Thing with God to recompence Tribulation to them that trouble you ; and to you who are troubled Rest, or Refreshing, as the Word may be rendered : But when ? this hath never yet been, no ; but it shall be at his second or next Coming, when he shall be revealed from Heaven with his mighty Angels, and when he shall come to be glorified in his Saints, ver. 10.* And 'tis likely these are those *Times of Refreshing, which shall come from the Presence of the Lord* ; and that *Rest* mentioned *Heb. 4*, that is *remaining to the Saints and People of God.* When *Persecution ceased, the Churches had Rest, Act. 9. 31.*

Much more might be written to show, that the *next* or *second Coming* of Christ will be long before the *general Judgment* ; but let this suffice. And now let us consider further, *what Christ will do at this his next Coming.* He will appear *personally* and *visibly*, as hath been shewed : And as he went, *Act. 1* ; he will come with the same *Glory*, as when he comes to the *general Judgment* ; sitting on a *Throne* as a *King* : And he comes *with Ten Thousand of his Saints, Jud. 14* ; comes *and all his Saints with him, Zec. 12.* And the *first Thing* that Christ will do when he comes,
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he will raise up the dead Saints, or some of them ; and this is called *the first Resurrection*, Rev. 20. 4. And here we must know, that there is a *first Resurrection*, and there is a *last Resurrection* ; and that there is a *first* or *inchoate Judgment*, and there is a *last* or *ultimate Judgment*, which the Scripture speaks of : and it will fall in naturally to speak of them both together. And the Apostle, 1 Cor. 15, speaking largely of the Resurrection, doth imply a priority and a posteriority of the Resurrection, ver. 23 ; where 'tis said, *Christ the first Fruit, afterwards they that are Christ's at his Coming*. But what Coming ? to the general Judgment ? No, but long before that Time : For at the general Judgment not only *them that are Christ's* shall be raised ; but *all that are in Graves, small and great, all that are in the Sea, or in Hell ; all must appear before his judgment-Seat*, 2 Cor. 5, the *Bad* as well as *Good* : and therefore there is a Resurrection of *some* before that Time. Besides, the Apostle says, *every one should be made alive in his own Order ; Christ was the first Fruit* above 1600 Years ago, *afterwards will be the Saints or some of them at his Coming ; AFTERWARDS*, (for so is the Word in the Original, as I have been informed,) *cometh the End*. What End ? Not only the *End* of the *Thousand Years*, but the *End of the World*, as to the present State of it ; and then, as I conceive, will be the *last Resurrection* and the *general Judgment* : After the End of which *the Kingdom shall be delivered to God even the Father, and God shall be all in all*. The Sum is, that as there is a long intervall of Time between the *Resurrection of Christ* and the *Resurrection of those that are Christ's at his Coming* ; so more than a few Hours or Years will be between the *Resurrection of these*, and the *last Resurrection* : and so much doth the Word [*Order*] import and imply a Distance of Time ; there being no mention made that I know of, of any Rising of any at Christ's second Coming but of *those that are his* : And if this be not the Meaning of this Scripture, I know not what is.

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The next Scripture we shall mention to this Purpose is, that so much controverted Place, *Rev. 20. 4*, *John* in a Vision saw the Souls of them that were beheaded for the Witness of Jesus, and for the Word of God, and which had not worshipped the Beast nor his Image, nor received his Mark in their Foreheads, or in their Hands ; and they lived and reigned with Christ a Thousand Years ; but the REST of the Dead lived not again till the Thousand Years were finished. So that tis plain by this Text, that some shall rise a Thousand Years before others : and that is here called the first Resurrection.

But because most Men think that this is not to be understood of a *bodily* Resurrection, but of a *spiritual* Resurrection in *Regeneration* ; let us enquire what the Scripture saith to this Point, and what may be said in Answer to those that are of that Opinion. And here, tis readily granted, that *Regeneration* in Scripture is called *Resurrection* ; but this seems not to be the Resurrection here meant ; but this Resurrection is rather to be understood of a *bodily* Resurrection, and that it cannot be meant of *Regeneration*, for these Reasons ;

First, *Regeneration* or this *spiritual* Resurrection did begin shortly after Man's Fall, and hath continued ever since, and shall to the End of the World : but the first Resurrection here spoken of did not begin so early as *Adam's* Fall ; but is to begin with the *Thousand Years of Christ's* Reign ; therefore *Regeneration* is not the Resurrection spoken of. Again, (*Secondly*) They were the Souls of Men already beheaded which *John* saw ; and their Resurrection did follow their Death, and not go before it ; and twas never known that ever any Man was regenerate after Death : and therefore by Resurrection here cannot be meant *Regeneration*. Again, (*Thirdly*) If by Resurrection here be meant *Regeneration* ; it would follow, that many of the Saints should rise many Hundred Years before their Reign ; there being no less Time between their Calling or Regeneration,

ration, and the beginning of Christ's Kingdom, or the Thousand Years of the Saints Reign. Again, (*Fourthly*) If by Resurrection be meant Regeneration; how can it be that they should reign immediately after their Resurrection or Regeneration, or begin their Reign all at once, or continue it, but a Thousand Years.

Or if any should say this Reign is the Saints reigning with CHRIST in Heaven; such must know that tis on Earth, *Rev. 5. 10.* And if it were in Heaven, it would be more than a Thousand Years. And besides, after the Thousand Years there will be an *Attempt of War, Rev. 20.* but no Enemy was ever so bold as to engage in a *War in Heaven.* And thus we may see what lamentable Consequences, if not Absurdities, will follow upon such *Metaphorical* or *Allegorical* Exposition of Scripture; where a *literal* Interpretation is not contrary to the Analogy of Faith.

The next Scripture we shall take Notice of is *John 5. 25. 28, The Hour cometh, and now is, when the Dead shall hear the Voice of the Son of God and live, ver. 25.* We are not ignorant that this Scripture, as well as that of *Rev. 20,* is by many, if not most, understood of such who are *dead in Sin*; who shall hear the Voice of Christ in the Ministry of the Gospel, and shall live *spiritually*, or be regenerate. But whether this be the Meaning, or (at least) the proper Meaning of the Apostle in this Text, we shall Enquire. And here if we view the Context, we shall find that Christ speaks of *raising the Dead* in a proper Sense, *ver. 21;* and of *Judgment to come*, in a proper Sense, *ver. 22. & 27.* And the Occasion of this Discourse was, the Cure of the impotent Man, at which the Jews were offended, and did therefore persecute Jesus and sought to slay him, *ver. 16.* Christ tells them they *should see greater Works than these, that they might marvell,* *ver. 20.* he tells them, *that the Hour was coming, and now is, when the Dead should hear his Voice and live:* as if Christ should say, do ye marvel that I have healed this Man that hath been a Cripple this 38 Years;

Years; he tells them, that the Hour was Coming when the Dead should hear his Voice and live: and not many Hours after, Christ did raise up dead Lazarus, and the Jews did see it. Nay not long after that, many dead Bodies of Saints arose by the Power of Christ, and appeared to many; and for ought I know, to some of these Jews, Mat. 27. 52, 53: So that this was fulfilled according to the Letter. Further, we must know that the Word [Hour] in Scripture is seldom taken for an Hour properly so called; but mostly for a longer Time; and sometimes for Periods of Time, as in Mat. 20. mention is made of the *third, sixth, ninth and eleventh Hour*: and sometimes tis taken for a very long Time, even to Years and Ages. The Hour of Temptation which shall come upon all the World, Rev. 3. 10, is a long Hour. And I have heard, that the same Word which is translated Hour, in this Text, is in the 1 Joh. 2. 18. translated Time, viz. the last Time: and if there be nothing in this fifth of John repugnant to such a Translation; why should we not as well read it, viz. the Time is coming, as well as the [Hour] is coming. But upon a Supposition, that this former Exposition be not the Meaning of this 25th Verse; why then may we not understand the Meaning of it to be, the Time cometh when the Dead shall hear the Voice of the Son of God, and they that hear shall live, viz. shall rise and live, and so be the Saints of the first Resurrection, called the Resurrection of the Just, Luk. 14. 14; when God will give Rewards, which is at the Sounding of the seventh Trumpet, Rev. 11. 15. 18. For then there is a Resurrection, when the Kingdoms of this World shall be the Kingdoms of our Lord, and when he shall take to himself his great Power and reign. And why may not these be the Saints of the first Resurrection?

Or if neither of these should be the Saints of the first Resurrection; let us see if we can find it in ver. 28. Christ in this ver. tells the Jews, they should not marvel at what he had spoken before about raising the Dead, and the Execu-

tion of Judgment; but tells them, *the Hour or Time was Coming in which ALL that are in Graves should hear his Voice, and come forth, &c.* I think all Men that believe any Thing about a Resurrection do understand, that Christ in this *Verse* speaks of a *Bodily* Resurrection. But most take it for a *single* Resurrection, viz. of all Men Good and Bad at one Time, at the last Judgment; and do utterly deny any first or other Resurrection at all. And I confess I should be ready to think so too, had not the same Apostle *Rev. 20.* told us in so many Words, that there is a *first* Resurrection *ver. 5.* when some lived and some did not live; and if there be a *first* Resurrection, I am sure there must be a *last*: and therefore in *ver. 13.* a *Thousand Years after the first Resurrection*, we read of another Resurrection to the general Judgment, when *the Sea gave up the Dead that was in it, and Death and Hell gave up the Dead that were in them, and they were judged according to their Works,* at the last Judgment. Some there be that think that there is a first and last Resurrection comprehended in *this Verse*, and expound the Words thus; *the Time is Coming in which, i. e. within the Compass whereof, ALL that are in Graves shall hear his Voice, and come forth*; they that have done Good to the Resurrection of Life, at the beginning of the Thousand Years; and they that have done Evil to the Resurrection of Damnation, when those Years are ended at the general Judgment: But whether so or no I shall not determine: But I cannot see any Reason to persuade me to believe, that Christ in the 25th *ver.* of *this Chap.* did intend *Regeneration* or a *spiritual Resurrection*; when the *Sum* of his Discourse was about the *Resurrection* of the *Body* and of *Judgment to come*; and to speak of *Regeneration* as a Thing future, which hath been ever since the World began, I do not understand: and where there may seem to be a double Meaning or doubtful Sense of any Scripture; It is to be understood according to the subject *Matter* spoken of, and the *Scope* of the Context: Now

I am sure that Christ speaks here of a *bodily Resurrection* ; but I am not sure that he speaks of *Regeneration*.

For further Proof of this Point, we shall propound one Scripture more to Consideration ; and that is *Rev. 11. 15* : *At the Sounding of the seventh Trumpet, when the Kingdoms of this World shall become the Kingdoms of our Lord Jesus Christ, there is mention made of a Judgment; ver. 18, and of giving Rewards to his Prophets and Saints; and this is called there the Time of the Dead, that they should be judged, small and great. And this doth necessarily imply a Resurrection, at least of some : For they are not judged and rewarded before they are raised from the dead. But it may be some may say this is to be understood of the Resurrection at the last Day; and that the seventh Trumpet here is meant the last Trumpet, to summon the whole World together to the general Judgment. But I say no : That Trumpet is called the Trump of God, 1 Thes. 4. 16 ; so is not this. Again, that is called the last Trump, 1 Cor. 15 ; so as after it none was to sound ; so is not this. Again, at the Sounding of the seventh Trumpet, the Thousand Years of Christ's Kingdom in this World, is to begin, as hath been proved before ; but at the Sounding of the last Trumpet, or Trump of God it ends ; for then the World ends. So that except we will deny the Doctrine of the Thousand Years ; it must be granted, that the seventh Trumpet is not the last Trump : and so that this Resurrection is not the last Resurrection, but the first : For after this, many Things were to be done ; and 'tis said the Nations were angry : And therefore not to be understood of the last Judgment : For then 'twill be a vain Thing to be angry.*

Hitherto, or to this Time may be referred that in *Psa. 2*, When Christ should be set as King in Sion ; there would be much Anger, when he shall have the utmost Parts of the Earth for his Possession ; and such of his Enemies as would not that he should reign over them, be bro't forth and slain before him, and broken in Pieces with a Rod of Iron

Iron, like a Potter's Vessel, and destroy them that destroy the Earth, and give Rewards to his Servants, small and great. This is called *the Resurrection of the Just*, Luk. 14. 14 : So that we may gather from hence, that there is a *partial* or *first Resurrection*, and that of *Saints only* ; because *they that have Part in the first Resurrection, on them the second Death hath no Power* ; but *the rest of the Dead*, that is *wicked Men*, and it may be some of the Saints also, shall lie still in their Graves 'till the general Judgment ; when all shall appear, Good and Bad, before the Judgment Seat of Christ. And 'tis very like this is the Meaning of that Place, 2 Tim. 4. 1, where 'tis said that *Christ shall judge both quick and dead, at his appearing, and his Kingdom*. That is to say, by judging the *Quick*, that is the *Wicked*, or *some of them*, to a *temporal Destruction* ; and the raised Saints to be rewarded with all the Glory that is promised to all *Overcomers* in the *New Jerusalem*, Rev. 2. 7, 11, 17, 27 : Chap. 3. 12, 21 : And as an Addition to all the Rest, *they shall sit with Christ in his Throne, even as he overcame and is set down with his Father in his Throne* : And these are some of the Rewards that are mentioned, Rev. 11. 18, to be distributed to the Saints of the *first Resurrection* ; so that we may say with the Psalmist ; *Verily there is a Reward for the Righteous, verily he is a God that judgeth in the Earth*, Psal. 58. ult.

By This time I hope it is clear that there is a first Resurrection of some before all, and that of Saints, and Saints only. And having shewed before, what *this first Resurrection* is not, namely, that 'tis not *Regeneration* ; let us now enquire *what it is*, and whether it be not a Resurrection of the *Body*, and that *properly* so called. And to this End, let us consider, that 20th Chap. of Rev. a little more. John is said there to see *the Souls of them that were beheaded for the Witness of Jesus, &c.* What may we think is meant by Souls : Souls in this Place are put for the *Dead*, the *Souls of them that were beheaded* is the same with the *Dead that were beheaded*. And that is manifest from the opposite Clause

Clause or Sentence ; i.e. *the rest of the Dead lived not again, ver. 5* ; and therefore the first are considered as dead.

Again, 'tis said *they lived and reigned, &c.* What may be meant by this Living and Reigning ? By the Lives of the Souls of them that were beheaded, it seems to me to be no other than *the Life of the Body* which they did lay down in the Death of the Body, and which now in the Resurrection they receive again, *to die no more.* To evince the Truth of this, let it be considered ;

First, That *John* speaks of the Souls of them that were beheaded, that is of those that were slain or dead in Body ; and he saith that they lived, that is they lived again ; but the dead in Body live not again, but by a Resurrection from the Death of the Body.

The *Argument* may be thus framed :

The Resurrection of the Dead in Body, is the Resurrection of the Body, *1 Cor. 15. 12, 13.*

But the first Resurrection is the Resurrection of the Dead in Body ; for 'tis the Resurrection of those that were beheaded ; therefore 'tis of the Body.

Secondly, The Text speaks of such a Resurrection wherein Men lived a Thousand Years after they be raised : which cannot agree to any other Life or Resurrection, but the Life and Resurrection of the Body ; therefore this Resurrection is a bodily Resurrection.

Thirdly, Such a Resurrection is here meant as will be to the rest of the dead after the Thousand Years are ended ; who lived not again 'till that be finished, *ver. 5* ; which shall be of the Body, *ver. 12. 13* ; therefore this Resurrection is of the Body also.

Fourthly, The Men that were beheaded must so live during the Thousand Years, as the rest of the Dead lived not all that while, their Souls were still separated from their Bodies ; therefore these must live in Souls joined to their Bodies. And *Lastly*, These must so live at the *first* Resurrection, as the rest shall live at the *second* Resurrection ; and that

that will be in Bodies and Souls united ; which cannot be, except they be raised from their Graves.

And thus having written before of the second or next Coming of Christ, and of the Thousand Years, and of the first Resurrection, and the Judgment of the Quick and Dead, and other Things coincident ; we shall write hereafter a little more fully to what hath been only hinted already in this Discourse.

And *First*, Touching THE KINGDOM OF CHRIST IN THIS WORLD. That of *John* 18. 36, being objected against it, where Christ saith, *his Kingdom is not of this World* ; for the better Understanding of this, we may take Notice, That when *Pilate* asked Christ if he were a King ? his Answer was, *thou sayst that I am a King* ; grants the Thing, & told him that *for that End he was born, i. e. to be a King*. And *Luk.* 19, we read that he was *proclaimed King* by the Multitude : and a great Multitude with great Solemnity, to the Astonishment of the Spectators : All *Jerusalem* was moved at it : *Matt.* 21. 10, and he justified them that did it. But it may be said, every one will grant this, that Christ is a King, and that he is King over his Church ; in which Respect he is called *King of Saints*, *Rev.* 15. 3 ; *King of Sion*, *Joh.* 12. 15, *Psal.* 2. 6 ; *King Jesus*, *Act.* 17. 7 : But CHRIST is not only *King of Saints*, but *King of Nations*, *Jer.* 10. 7 ; and that not only as GOD equal with the FATHER, but as MEDIATOR also : And in that Respect he is called *God's King*, *Psal.* 2. 6 ; And *all Power in Heaven and Earth is given to him* ; Civil as well as Ecclesiastical : And therefore in *Luk.* 1. 32. 33 ; there 'tis said, that *God shall give to him the Throne of his Father David, and that he should reign over the House of Jacob* ; and therefore in *Mar.* 11, the People are said to Cry, *Hosanna, Blessed is he that cometh in the Name of the Lord ; blessed be the Kingdom of our Father David*. But the Throne and Kingdom of David was Civil Government. Again, CHRIST is not only a King, but

but a great King, *Mat. 5. 35*, in Reference to *Jerusalem*, which is often put for civil State : and not only a great King, but *King of Kings and Lord of Lords*, *Rev. 19. 16*.

By all which we may see, that Christ is *de jure*, and will be *de facto*, a King ; and that not only over his Church, but over all the *Earth*, and that is next to be considered, i. e.

THE EXTENT OF CHRIST'S KINGDOM. For this see *Psal. 2*.

He is to have the utmost Parts of the *Earth* for his Possession : *Psal. 22. 28*, he is said there to be Governor among the Nations : and *Psal. 72. 8*, his Dominion is to the Ends of the *Earth* ; ver. 13. all Nations shall serve him. *Daniel* also speaking of this Kingdom of Christ, says, it became a great Mountain and filled the whole *Earth*, *Chap. 2. 35* : But more fully *Chap. 7. 14* ; and there was given to him Dominion and Glory and a Kingdom, that all People, Nations and Languages should serve him. I shall add one Scripture more to all these ; and that is *Rev. 11. 15*, at the Sound of the 7th Trumpet tis said, then, that the Kingdoms of this World are become the Kingdoms of our Lord and of his Christ.

By this Time you will understand what Christ meant *John 18*, when he said, his Kingdom was not of this World ; and indeed he himself tells us in the following Words, but now is my Kingdom not from hence : as if Christ should say, I am a King, and shall have a Kingdom ; but not now, not in this World, but in the World to come.

For we must know that there are more Worlds then one : there was the old World which was drowned, and there is this present evil World : and as the old World was drowned, and the Wicked in it were generally, tho' not universally destroyed by *Water* ; so will this present World, and the Wicked that are therein (tho' not all) be destroyed by *Fire*, *2 Pet. 3. 7* ; as hereafter we shall endeavour to shew.

After which there will be a new Heaven and a new Earth, wherein dwelleth Righteousness : a new Face of Things, a new World : and this is called by the Apostle, *Heb. 2. 5*, the World to come ; when all Things must be put in Sub-

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And thus having written before of the second or next Coming of Christ, and of the Thousand Years, and of the first Resurrection, and the Judgment of the Quick and Dead, and other Things coincident ; we shall write hereafter a little more fully to what hath been only hinted already in this Discourse.

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2 Pet. 3. 7 ; as hereafter we shall endeavour to shew.

After which there will be a new Heaven and a new Earth, wherein dwelleth Righteousness : a new Face of Things,

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jection

jection to Christ, *ver. 8.* And this is the World in which *will be*, or *which is* Christ's Kingdom.

And now to speak a little to this Point ; about THE END OF THIS WORLD, and the BEGINNING OF THE WORLD TO COME ; and see what the Scripture speaks to it. In 2 *Pet. 3-7*, the Apostle tells us, that *the Heavens & the Earth which are NOW, are reserved unto Fire against the Day of Judgment*, or as some render it, *a Day of Judgment, and Perdition of ungodly Men.* And this cannot be meant of the *ultimate Judgment* ; because after this, there will not only be a *new Heaven*, but a *new Earth* also, wherein dwelleth *Righteousness*, that is, *righteous Men* ; and that they shall build Houses, and plant Vineyards, and eat the Fruit of them, *Isai. 65. 21* ; yea and worship God with external Worship, *from one Sabbath to another* ; and that not for a little While, but these new Heavens and new Earth are to remain, *Chap. 66. 22.* But what then may we think will become of the *old Heaven* and the *old Earth* ? Will they not still have a Being ? For answer hereunto, we must understand, that the Apostle in the forementioned *Chap.* doth make a Parallel between the Destruction of the *old World* and the World *that now is* ; that as the *old World* was destroyed by *Water*, so will *this World* be by *Fire*, properly so called, as to that which is to be destroyed. For as in the *old World* there was not an Annihilation of any Thing, nor were all Men nor all the Brute-Creatures destroyed, nor were the empyrean or starry Heavens then touched ; and therefore tis only the aerial Heavens, with what is contained in them, which are the Furniture of them, or what moves in the Air, that will be the Subject of this *Burning* ; and it may be that which the Apostle means by *Elements melting with fervent Heat*, which distinguisheth from the *Heavens* ; for it cannot be that the *Elements properly so called*, should melt with fervent Heat ; the *Water* not being capable of burning or melting ; the *Fire* is that which
burns

burns all Things, and therefore not to be burned : and for the *Earth*, as it was not destroyed by the *Flood*, tho' much defaced ; so neither will it be destroyed by *Fire*, so as not to be : but *this Fire* shall rather be for the *Restoration* of it, than the *Destruction* of it : as a *Vesture* shalt thou change them, and they shall be changed, *Psal.* 102. 6. But that the *Earth* shall have a habitable Being after the End of the *Thousand Years*, is clear from *Rev.* 20. 8 ; the *Devil* shall go forth to deceive the *Nations* that are in the four *Quarters* of the *Earth* ; and ver. 9, ; they went accordingly upon the *Breadth* of the *Earth*.

But it may be some may think, that *this Burning* of the *World* will be at or after the *general Judgment* : but for ought I know it may be otherwise : for then the *Heaven* and the *Earth* is said to fly away from the *Face* of him that sat on the *Throne* to judge the *World* : and it hath been before shewed, that after this *Burning*, there will be a new *Earth* as well as a new *Heaven*. And who can tell, but that this may be the *Time* when that shall be fulfilled, *Act.* 2. 19, 20, ; when there shall be *Blood* and *Fire* and *Vapours* of *Smoak* ; so as the *Sun* shall be darkened with it, and the *Moon* appear as *Blood* : [as we have lately seen in this Country, *Vapours* of *Smoak* have caused them so to appear :] for that was to be in the *last Days* ; and we do not know that ever this hath been accomplished : and that this is not at the *general Judgment* but before, is clear out of *Joel* 2. 32 : For at this very *Time* when this shall come to pass, and the *World* shall be burned, some shall be delivered ; for in *Mount Sion* and in *Jerusalem* shall be *Deliverance*, and the *Lord* hath said it, ver. 32.

The Sum is, that at the *beginning* of the *Thousand Years* there will be a great *Destruction* of the *Wicked* of the *World*, as hath been before shewed ; and this will be by *Fire*, as the *Wicked* of the old *World* were destroyed by *Water* : and the *Apostle Peter* saith expressly, *this Fire* is for the *Perdition* of *ungodly Men*. *Paul* also tells us that *Christ* will

will be revealed from Heaven in flaming Fire to take Vengeance on wicked Men, 2 *Thes.* 1. 8. But more clear *Isai.* 66. 15; *For behold the Lord will come with Fire, and render his Anger with Fury, and his Rebukes with Flames of Fire; for by Fire and by Sword will the Lord plead with all Flesh, and the Slain of the Lord shall be many.*

But what then may we think will become of good Men, and the irrational Creatures, at this Time, when the World shall be in a Flame? how shall they be saved? Indeed this is a Question too hard for me, or any Man else to determine; neither do I know that it is revealed in the Scripture: yet for Resolution of this, I propound to Consideration; (*First,*) That when the World was destroyed by *Water*, tis possible some good Men might perish in that Destruction; who seeing that Deluge coming on the World might repent, and so have their Souls saved: and if so, why may not some good Men be taken away in this general Destruction by *Fire*, as to their *Bodies*, and be raised to Heaven, as *Elias* was, in fiery Chariots, and their Souls be saved. But (*Secondly*) tho' we do not know how they shall be saved; yet the Lord knows how to deliver the godly out of Temptation, when the Unjust shall be reserved to the Day of Judgment to be punished, 2 *Pet.* 2. 9: and we know, that Faith hath quenched the Violence of Fire, *Heb.* 11. 34; and that the Fire that burnt up the most mighty Men that were in *Nebuchadnezzar's* Army, *Dan.* 3. 20, had no Power over the Bodies of his Saints: and there are some who shall dwell with devouring Fire and everlasting Burnings; when some shall not, but shall be as the burning of Lime, and as Thornes cut up, shall they be burnt in the Fire, *Isai.* 33. 12, 14, 15: And there is a Promise, *Isai.* 43. 2, that God made to his People, that when they walk through the Fire they should not be burnt, neither should the Flames kindle upon them.

Again, when God destroyed the old World by *Water*, God found out a Way to preserve *Noah*, and his Family, and

and Creatures of every Kind ; when as neither *Noah*, nor all the World besides, could tell *how* it would be, till God revealed it. Nor can any Thing that I know be certainly concluded, *how* he will preserve his Church at this Time : but that he will have a glorious Church on Earth, when there shall be a *new Heaven* and a *new Earth*, is a Thing which we must and ought to believe, which will be after all this.

And as for the *irrational Creatures*, as Birds and Beasts of all Kinds ; we may upon good Grounds suppose, that some of every Kind will be preserved, as they were when the World was drowned ; though the greatest Part may be destroyed as they were then. That these Creatures shall have a Being after this Time we may gather from Scripture ; because it is said, *Rom. 8, they wait, groan, and travel in Pain*. But what do they wait and groan for ? is it to be annihilated, and have no Being ? we may not think so ; for every Creature by natural instinct, labours to propagate their own Kind, and to preserve their own Beings : and therefore tis said *ver. 19, that they with earnest Expectation, wait for the Manifestation of the Sons of God* : which whether it be at, or during the Time of the general Judgment, (as some would have it) or any Time before, (as others understand ;) it proves clearly they shall have a Being after this Destruction made by Fire. Again, *they wait for Deliverance from the Bondage of Corruption into the glorious Liberty of the Children of God, ver. 21.*

And here we must understand, that God in the Beginning made all Things in their first Beings very good ; free from that Vanity they are now subject to ; and it was *subjected to Vanity* after the Fall, *not willingly, yet in hope of Deliverance*. This Vanity and Bondage of Corruption is the Curse upon the Creature for Man's Sin ; and this is that, it waits to be delivered from ; and to be serviceable to those Ends for which they were first made ; i. e. next to the Glory of God, for the Use and Service of Man.

And

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And here, it may not be amiss to enquire, whether *wicked Men* may not make Use of the Creature without abusing them to Sin?

There is no doubt to me, but wicked Men, and that by God's Appointment, have a right to the Creature; and may, for any Thing I know, make use of them without Offence. It was God that divided to the Nations their Inheritance, Deut. 32. 8 : he gave Mount Seir to Esau for a Possession; and to the Moabites and Amonites their Possessions; and Israel was not to meddle with them, Deut. 2. 5. 9. But more fully, Gen. 9. 1, 2, 3, God delivered into the Hands of Noah, and his Posterity, some of whom were none of the best, the Beasts of the Earth, Fowls of the Air, Fishes of the Sea, and every moving Thing that lives, and the green Herb to be meat for them: and as long as they made use of them for no other End, who can say the Creature was abused? We may rather think they offend, if they use them not, for those Ends for which they were appointed even by God himself: And therefore do not yet see any Reason to believe, that this is any Part of that Vanity and Bondage the Creature waits and groans to be delivered from. I am not ignorant, that some are of another Opinion; who think that the Creatures shall never be delivered from this Vanity and Bondage; but still be subject to it so long as any Wicked Men are in the World and make use of them: and therefore conceive, that the Time when the Creature shall be delivered from the Curse of Vanity & Bondage it now groans under, is not before the general Judgment, but in and during the continuance of it.

But for further clearing of this, let us consider; (First) What's meant by *Adoption*, and what by *Redemption* of our *Body*; which the Creature, as well as Believers, wait for, and groan for. *Adoption* I take in Scripture Sense to be the making one a Son, who was not so before: and this is done to every Believer at his first Conversion: so that Believers cannot be said to wait for *it*, which

which they have already received : and therefore *Adoption* cannot be taken in this Sense here : for they that are said to wait for the Adoption, had the Spirit of Adoption before, whereby they cried *Abba* : ver. 15 : and therefore by Adoption in ver. 23, I understand, nothing but the Manifestation of that Adoption they were before Partakers of : and this is that the Creature waiteth for ver. 19, the Manifestation of the Sons of God. And this agrees directly with *John* 3. 1. 2, beloved, now we are the Sons of God ; but it doth not yet appear, viz. to the World ; but it shall appear : But when shall it appear ? It shall appear, when Christ shall appear ; which we have proved before. will be long before the general Judgment. This Adoption is called the Redemption of our Body : and the Apostle seems to make it all one with Adoption ; but whether it be so, or no, I shall not determine, but leave it to the Judgment of the Learned : and proceed to examine, what may be meant by Redemption in this Place. And here we must understand that there are several Acceptations of the Word Redemption in Scripture, and it may various Ways be understood ; but I shall mention only two. First, a Redemption of our Souls by the Blood of Christ from Curse and Wrath and all our Spiritual Enemies : and this is done at our first Conversion, *Eph.* 1. 7. *Rom.* 3. 24, 25. Again, there is a corporeal Redemption ; or a Redemption of our Bodies, from outward Enemies, when God will redeem his Church out of all their Troubles, *Psal.* 25. 21 : and this is that which hath been spoken of by all the holy Prophets since the World began ; that we should be saved from our Enemies and from the Hands of all that hate us ; that we might serve him without Fear, in Holiness and Righteousness all the Days of our Lives, *Luk.* 1. 70 : and this in *Rom.* 8. 23, is called the Redemption of our Body, not Bodies ; but the Body mystical, the Body of which Christ is the Head, which is his Church. To this Purpose is that in *Luk.* 21. 27, 28, when the Son of Man cometh in the Clouds of Heaven with Power

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Power and great Glory ; then look up and lift up your Heads, for your REDEMPTION draweth nigh. And this was the Burden of that new Song sung, Rev. 5, 9. that Christ had redeemed them by his Blood, and that they should reign on Earth. And in this Sense I understand that in Rev. 14. 3. 4 ; where the Hundred and forty four Thousand standing on Mount Sion with the Lamb, are said to be redeemed from the Earth, and redeemed from amongst Men ; singing a new Song which none else could learn.

See also how the Creatures are brought in rejoicing at this Time, when the Lord reigneth ; as if it were the only Thing they waited and groaned for, *Psal. 96 ; The Heavens rejoicing, the Earth glad, Fields joyful, and all that is therein ; which comprehend all Land-Creatures ; all the Trees of the Wood ; Sion heard and was glad, and the Daughters of Judah rejoiced. But what is the Ground of all this Joy and Rejoicing ? Why, 'tis because of God's Judgments on a wicked World, in burning up his and our Enemies, Psal. 97. 3 ; delivering his Church, ver. 10. Methinks this looks very well like the Time that the whole Creation groaneth and travaileth in Pain, for the Fruition and Enjoyment of.*

But it may be thought, that all this Joy and Rejoicing will be during the Time of the *general Judgment*. And it may as well be thought otherwise, and that it will be long before that Time : For at this Time *the Earth shall be established, that it shall not be moved ; and when they should bring Offerings to God, and come into his Courts, and worship him in the Beauty of Holiness, with external Worship ; which will not be at the ultimate Judgment.*

To all that which hath been already written touching this Matter, may be added ; that there shall be a Time when the *Enmity of the Creature shall cease*, both their Enmity against Man, and one against another : For there was no such Enmity in them before the Fall ; and 'tis no small Part of the Curse brought on the Creature, and that Vanity they

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they were made subject to, and they groan & travail in Pain to be delivered from ; being subjected to it in Hope of Deliverance : and it shall be delivered from this Bondage of Corruption, *ver.* 22.

See some Scriptures to this Purpose. *Hosea* 2. 16, 17, 18, in the Day when the Church should call Christ *Isbi*, and the Name of *Baalim* should be taken out of her Mouth ; in that Day God would make a Covenant for them with the Beasts of the Field, and with the Fowls of the Heaven, and with the creeping Things of the Ground ; and break the Bow, the Sword, and the Battle, out of the Earth ; and they should lie down safely. Moreover, God promiseth that in that Day he would hear the Heavens, and the Heavens should hear the Earth, and the Earth hear the Corn, and Wine, and Oyl, and they should hear *Jezreel*. See here is Safety, Peace, and Plenty : and this will be before the End of the World.

But more full is that, *Isa.* 11. 6, 7, 8, 9, the Wolf shall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf and the young Lion, and a little Child should lead them ; and the Cow and the Bear should feed their young ones, and lie down together. Here we see the Enmity of the Creatures one against another shall cease ; and not only so, but their Enmity against Man also : So that the sucking Child shall play on the Hole of the Asp, and the weaned Child put his Hand on the Cockatrice Den ; they shall not hurt nor destroy in all God's holy Mountain ; for the Earth shall be filled with the Knowledge of the Lord as the Waters cover the Sea. The whole Chapter is nothing else but a Description of the Kingdom of Christ in this World ; as is intimated to us in the Contents of the Chapter ; and will be fulfilled at or about the Calling of the Jews : for it will be in that Day, as is clear *ver.* 11 ; and it cannot, without Wrong to the Scriptures, be referred to the general Judgment. You have the same and much more, *Isai.* 65. from *ver.* 17, to the End : and this will be when there shall

be a new Heaven and a new Earth; and none in their right Understanding can refer it to any other Time. And here we are told that by *Wolfe*, and *Lyon*, and *Leopard*, are meant *Men* of a ravenous Disposition before Conversion; which afterward become *Lambs*: but if so, then they are no longer Lyons and Leopards, but Lambs; and tis no Wonder if they feed and lie down together. Or if any should think that by these ravenous Creatures are meant *wicked Men* under the Power of restraining Grace: although tis true, there will be wicked Men at this Time in the World, and possibly may be much under Restraint; yet tis to be doubted, whether they shall have such Intimacy of Communion with the Saints, as to Eat, and Drink, and lie down together in God's holy Mountain; or that they will be so tame, that a little Child should lead them. For we know, there will still be Enmity between the Seed of the Woman and the Seed of the Serpent; when the Enmity of the Creature shall cease. But what need is there of forsaking the *literal* Interpretation of these Scriptures, unless Truth were endangered thereby; or to make *Allegories* or *Metaphors* where God makes none? Those that know any Thing in these Matters, know or may know, that this Enmity of the Creatures amongst themselves, and against Man (which is a great Part of the Curse) shall be taken away and cease; and they wait in Hope for it, as hath been before shewed: and if so, why not now? Why must it be deferred till the *general Judgment* is begun, or during that Time? Tis doubtful whether *these irrational Creatures* will have a Being at the *General Judgment*: or if they should have a Being, to be sure they could not be of any Use unto Men, which was one great End of their Beings. I know no Reason for such an Opinion, but this; that wicked Men will abuse them. Such have been told before, that Use either for Meat or any other Use or Employment is not in itself sinful, but lawful and good: and we may not think, that wicked Men will be so apt to abuse them (if at all) when

when the Devil is in Chains, and they themselves under the strict Government of the Saints. And as a further Answer to such, if these *irrational Creatures* should have a Being during the Time of the general Judgment (which is yet to be proved;) what Children will there be then at Leisure to lead them? or have nothing else to do, but to play about their Holes? when small as well as great, and Children as well as others, must stand before Jesus Christ to be judged, *Rev. 20. 12*; and the Earth & the Heavens will then fly away from the Face of him that sits on the Throne, and no Place found for them, *ver. 11*: and if so, then no Place for these Creatures to be, or not to be sustained in any ordinary Way. Methinks Men of Understanding should be ashamed of these Opinions, which will necessarily draw so many Absurdities with them, as these and such others as might be mentioned.

In the next Place, something may be written about THE NEW JERUSALEM mentioned *Rev. 21*; and enquire what the Scripture speaks to this Point. And herein I shall rather modestly propose, than positively conclude, in a Matter of such Difficulty; concerning which there are such various Apprehensions. And here (*First*) We must know that *Jerusalem* in Scripture is divers Ways taken. And first it is taken for a City so called in *Palestine*; which some think was built by *Melchisedeck* King of *Salem*, mentioned *Gen. 14*; afterward called *Jerusalem*: but whether so or no, I shall not determine: but sure we are, it was in *Joshua's* Time, *Josh. 10. 1*; but never conquered by him, tho' he slew *Adonibezek* who was King thereof; but 'twas inhabited by the *Hebrews* 'till *David's* Time, and then taken by him, and became the Royal City, *2 Sam. 5*; and afterwards burned by the King of *Babylon*, re-edified by *Nehemiah*, and at last destroyed by the *Romans*; built again by *Aelianus Adrianus*, but not in the same Place: but it shall be inhabited again in her own Place, even in *Jerusalem*,

Zech. 12. 6. & 14. 10; when there shall be a new Heaven and a new Earth, Jerusalem shall be a Rejoicing, and her People a Joy: but I do not understand this to be the new Jerusalem, of which we are now speaking. Again, by Jerusalem is understood the Inhabitants of Jerusalem, as in Mat. 3. 5, Jerusalem went out and were baptized of John in Jordan; and Mat. 23. 37, Jerusalem is said to kill the Prophets, viz. the Inhabitants of Jerusalem. Furthermore, by Jerusalem is meant all the People of the Land, as they were a civil State and common Wealth: and this is very frequent in the Scriptures of the old Testament; Jer. 6. 8, Be thou instructed O Jerusalem, lest I make thee a Land not inhabited. So Jer. 2. 2, God bids the Prophet cry in the Ears of Jerusalem; that is, cry that so that whole People might hear, and understand: for tho' Jerusalem is only named, as being the Head City; yet the Expostulation is with the whole Land, as may appear in the Sequell of that Chapter. See Isai. 24. 23, tis said there that Christ shall reign in Mount Sion, that is his Church, and in Jerusalem, that is the civil State, for so I understand it. Psal. 147. 12, Praise the Lord O Jerusalem, praise thy God O Sion; i. e. both Church and State. Again, tho' the Jewish Church is ordinarily represented to us under the Name and Notion of Sion; yet sometimes also under the Name of Jerusalem, Psal. 137. 6, If I prefer not Jerusalem above my chief Joy: and Psal. 122. 6, Pray for the Peace of Jerusalem; and give him no Rest till he make Jerusalem a Praise in the Earth. In further Prosecution of the Thing in Hand, we shall take into Consideration, what is mentioned in Gal. 4. 26, to our Purpose: where the Apostle speaks of two Covenants, or at least a two-fold Dispensation of the same Covenant; the one legal, as given by Moses in the ceremonial Law, which continued till the Coming of Christ in the Flesh; the other evangelical, as given by CHRIST and his Apostles; and this I understand to be Jerusalem which is above, and is no other than the Gospel Church consisting both of Jews and Gentiles:

tiles : and tis said to be *above*, because tis more spiritual and glorious : for tho' tis true, the legal Dispensation of the Covenant was glorious, 2 *Cor.* 3. 7 ; yet that Glory was to be done away, and was no Glory in Comparison, by Reason of the Glory that excelleth : For if that which is done away was glorious, much more that which remaineth is glorious. The Church of old had many glorious Titles or Epithets, as have been shewed before ; called *his Glory*, *Isai.* 46. 13 ; *his Treasure*, *his pleasant Portion*, &c : yet speaking of the Gospel Church, *Isai.* 62. 3, styles it *the House of his Glory*, *a Crown of Glory*, *a royal Diadem*. Such and so high are the Titles given to the Gospel Church ; that many if not most that think any Thing of the *new Jerusalem*, conceive *this* to be *the new Jerusalem*, at least in the Inchoation of it : but tis possible such may be mistaken : for the Glory of the *new Jerusalem*, doth as far transcend and excel *this Gospel-Church*, as *this* doth *that* under the *legal Dispensation*, and much more, and that in many Respects, as it may be we may hereafter shew.

There are others who think, and that not a few, that *this new Jerusalem* is *Heaven* itself : the Description of it being so glorious, think tis impossible it should be *in this World* : and he was once counted a Fool who thought it would be in this World : but that tis not *Heaven* itself, we shall hereafter endeavour to shew. Some others suppose it shall be in this World ; and that tis no other then the *Jewish Church* after their *Conversion to Christ* or Christianity : and whosoever reads the whole 60th Chapter will be ready to think, that *this* is *new Jerusalem*. Indeed, and I must needs say, it looks very well like it ; and there are many Expressions in it agreeing with the Description of the *new Jerusalem*, *Rev.* 21 ; and therefore I shall be slow to think or say they are mistaken ; [tho' I am not of their Opinion.] For the Scripture speaks very much of the Glory of this Church and People, as hath been shewed before, *when it shall turn to the Lord*, and the *Vail that is upon their Heart* shall be taken

taken away, 2 Cor. 3. 16; and *the receiving them again* into God's Covenant *be as Life from the Dead*: and therefore some have thought that *this is the Bride, the Lamb's Wife*. What Priviledges they shall have in the Kingdom of Christ above the *Gentile Churches* I cannot tell: but the Prophet *Micah, Chap. 4. 8*, tells us, that *they were the Tower of the Flock*, and that *the first Dominion should come to the Daughter of Jerusalem*: and yet *Jew and Gentile are all one* in CHRIST JESUS, Gal. 3. 28.

But tho' these bid very fair for it, yet neither these, nor any other who have been mentioned, (in my Understanding) are the *new Jerusalem* of which we speak. But in further Prosecution of the Thing under Consideration, we shall enquire (*First*) what it is, and (*Secondly*) whence it comes. To the *first, what it is*: And here according to Scripture I understand it to be, *a distinct Society of Saints, and of Saints only*, whose Names are written in the Book of Life, *coming down from God out of Heaven*; wholly free from Sin, Sorrow, and Suffering; who have attained to Perfection in Grace and Holiness, so as they need no further Improvement of external Means of Salvation. *First* they are a *Society*: therefore called *a City*; *the great City*, Rev. 21. 10; *the holy City*, ver. 2; *the beloved City*, Chap. 20. 9; *the City of God*, Rev. 3. 12; [of Saints and Saints only]: and yet not comprehending *all Saints*; because there are *Nations of them that are saved who shall walk in the Light of it*, Chap. 21. 24; and *they shall bring the Glory and Honour of the Nations into it*, ver. 26. Besides, Chap. 20. 9; there is mention made of *the Camp of the Saints, and the beloved City*; which seems to imply (at least to me) that they are *distinct Societies*. No such a Society in the purest Churches and in the best Times; Tares will be amongst Wheat till Harvest, Mat. 13. 29. [*Coming down from God out of Heaven.*] Tis true, the Gospel Church is called *the Kingdom of Heaven*; but not *coming down from God out of Heaven*: therefore is not Heaven itself; for it comes down from

from God out of Heaven, *Chap. 21. 2. 10.* Again, *the Kings of the Earth do bring their Glory and Honour to it, and they shall bring the Glory and Honour of the Nations into it; which they cannot bring into Heaven.* Again, *Rev. 20. 9,* tis said, that *Gog and Magog went upon the Breadth of the Earth, and compassed the Camp of the Saints and the beloved City: therefore they were upon the Earth: for if by new Jerusalem be meant Heaven, is a Thing altogether impossible.* Furthermore, the Saints of the *new Jerusalem* are free from Sin, Sorrow, and Suffering: (1) from *Sin*; there is *nothing in it that defileth, Chap. 21. 27*; but Sin defileth: (2) They are free from *Sorrow, ver. 4*; *no more Sorrow, nor Crying, nor Pain*: and also free from *Suffering*; for Suffering is always attended with Pain: But in other Saints there will be Sin, and therefore Sorrow and Suffering, to the End of the World. Again, these have attained to Perfection in Grace and Holiness, so as they need no further Improvement of external Means of Salvation: *no Temple therein, no Need of Sun and Moon, to shine therein; for the Glory of God doth lighten it, and the Lamb is the Light thereof, ver. 22. 23*; *no Night there, nor Need of Candle, or Sun; for the Lord giveth them Light, Chap. 22. 5.* But we know that external Means of Salvation will be needful for some till the End of the World; by which Souls may be brought home to Christ.

Thus having given what my Apprehensions are in this Matter, and shewed *what this new Jerusalem is not, and also what it is and whence it comes*; let it be enquired into, *where such a Society of Saints and Saints only, according to the former Description, may be found.* And here, as I premised at first, I will not be positive, but propose to Consideration, *whether they may not be the Saints of the first Resurrection mention'd Rev. 20?* That some Saints shall rise before others, is clear in that *Chapter*, in the beginning of the *Thousand Years*, as before: whether *all Saints* or no, I shall not determine: that *some* shall not then live when *these* are raised,

raised, is as clear ; whether Saints, or Sinners, or both, is left to Consideration. That there will be *Saints* and *Sinners* in the World, during that whole Term of Time, and so until the End thereof, and to the End of the World, we have good Ground from Scripture to believe : that Christ will appear long before the End of the World or ultimate Day, hath been formerly proved : that when he cometh, he will come with all his Saints, *Zech.* 14. 5 ; *Jude* 14 : and why not these Saints that come with Christ be the *new Jerusalem* coming down from God out of Heaven, who are to live and reign with Christ a Thousand Years, *Chap.* 20 ; and that on Earth, *Chap.* 5. 10 ? Again, why may not these be the Spirits of just Men made perfect, and Church of the first born to which we are come, *Heb.* 12. 23, or what else is the Meaning of that Place ? Once more, why may not these be those who stand on Mount Sion with the Lamb, *Rev.* 14, and follow him whithersoever he goes, which are redeemed from among Men, being the first Fruits unto God and to the Lamb ; who were without Fault before the Throne of God ? and are distinct from the four Beasts and the Elders, which I understand to be the Church which will be at that Time. If these or some of these be not the *new Jerusalem* I know not where to find it.

I know that very few are of this Opinion, that the raised Saints are the *New Jerusalem* ; but rather think that the *New Heaven and New Earth*, of which *Peter* speaks, *2d Epistle*, 3d *Chap.* 13. are the *New Jerusalem*. For Resolution in this Case, and as an Addition to what hath been already written ; I shall propose to Consideration, (1.) Whether thinking so, or saying so, without any Proof, will make it so ? (2dly.) the Apostle *John* makes them two distinct Things, *Rev.* 21. 1, 2. The *New Heaven and New Earth*, seems to be quite another Thing ; and I understand it to be no other than the *Jewish evangelical Church*, represented to us after a legal Manner by the Prophet *Ezekiel*, under the Name & Notion of a City and Temple ; which is like to be the

the most glorious Church that ever was in the World; 'tis more than possible, that *this* may be the *New Heaven and New Earth*, when *Jerusalem shall be a Rejoicing, and her People a Joy*, *Isa. 65. 17, 18*; being called there the *New Heaven, and New the Earth*.

And yet notwithstanding *this New Heaven and New Earth*, as it is discribed by *Ezekiel*, differs in many Respects from the *New Jerusalem*; as will appear by comparing *John & Ezek.* together. For, first, In the *New Jerusalem*, there is *no Temple*; for the *Lord God Almighty, and the Lamb are the Temple thereof*, *Rev. 21. 22*; but that City mentioned by *Ezekiel* had a *Temple*, *Chap. 41. 1, 4*; implying that there should be external Worship: And what else is the Meaning of the *Priests and Offerings* so often mentioned there? See *Zec. 14. 16*. Again, in the *New Jerusalem* the *River of the Waters of Life*, proceedeth out of the *Throne of God and the Lamb*, *Rev. 22. 1*; but in that House mentioned by *Ezekiel*, *Chap. 47. 1*; the *Waters* (not the *River of the Waters of Life*) issueth from under the *Threshold* of the House, at the South Side of the Altar. (Thirdly) In the *new Jerusalem* is the *Tree of Life* on either Side of the River, *ver. 2*. but by that River that shall issue out of the Sanctuary of that City in *Ezekiel* shall grow *Trees for Meat*, *Chap. 47. 12*. Again, once more, and once for all, this City *new Jerusalem* comes down from God out of Heaven, and whither doth it come but to the *new Heaven and new Earth*? for the *first Heaven and Earth were passed away*, *Rev. 21. 1, 2*; they shall not be remembered, nor come into Mind, *Isai. 65. 17*. All these Things being considered, it seems to me impossible that this *new Heaven and new Earth* should be the same with the *new Jerusalem*. The Sum is this; *Peter* tells us of a *new Heaven and new Earth*, and *Ezekiel* of a *City and Temple*; but neither of them tells us that either of these is the *new Jerusalem*: It remains then that *John and John only* (for ought I know) speaks of *this new Jerusalem*: And for

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ought I yet see, that which hath been already proposed in, and touching this Matter, is most likely to be the *new Jerusalem*. It may be thought, that enough, if not too much, hath been written about this Matter, and less might have been better : but if it be not true, it is too much ; and if it be true, tis too little. I having observed how much Men differ in their Apprehensions about it, have considered the more of it : and however some Men may think it but a small Matter, yet they may be mistaken : if they are the true Sayings of God, blessed are they that read and hear them, *Chap. 1. 3* : and *this new Jerusalem* is no other then *the Bride, the Lambs Wife* ; as is clear from *Rev. 21. 2*, compar'd with *ver. 10*.

But it may be some will say, tis impossible, for Souls coming down from Heaven after their Bodies have been raised from the Dead, and Bodies and Souls united together, to live on Earth and converse amongst Men who are in a State of Mortality. But that may be possible, which to us may seem impossible ; for with God all Things are possible, *Mat. 19. 26*. And we know CHRIST did so, after his Resurrection forty Days together : and doubtless *Moses* and *Elias* both in Souls and Bodies appeared to some of the Apostles, *Mat. 17. 3*, and they took great Delight and Contentment therein. And why then may not the raised Saints be so represented, as to have and hold a holy and heavenly Correspondency with Men on Earth ; appearing and disappearing at Pleasure, even as Christ did before he ascended. Again, why not raised Saints as well as Angels ? who appeared both to *Abraham* and *Lott*, *Gen. 18. 2* ; & *19. 1* ; as Men with human Bodies, eating of such Things as were set before them : yea CHRIST himself after his Resurrection, is said to eat a Piece of a broiled Fish, and of an Honey Comb, *Luk. 24. 42*.

Thus having written already something of the next or second Coming of Christ, of the first Resurrection, of the new Jerusalem, and several Things to come ; I shall in the

next

next Place write something of GOG & MAGOG; who, by the Instigation of the Devil, shall be gathered together at the End of the 1000 Years to engage in a War against the Camp of the Saints and the beloved City, mentioned *Rev. 20. 9.* And here we shall enquire *first*, who this Gog and Magog may be; and whether this Gog and Magog mentioned by *John*, be the same of whom *Ezekiel* speaks, *Chap. 38, and 39.*

The Scripture indeed speaks of *Magog*, who was one of the Sons of *Japhet*, *Gen. 10. 2*; *1 Chron. 1. 5*: but I do not remember it speaks of *Gog*, until the Time of the Prophet *Ezekiel*, *Chap. 38. 3*; where he is mentioned as the chief Prince of *Meshech and Tuball*: Neither do I remember that ever I read or heard of any one Nation that ever were called by that Name: and therefore I think they are a Compound of many Nations, represented to us by that Name, both by *Ezekiel* and *John*, as will appear by comparing *Ezekiel 38. 5, 6*, with *Rev. 20. 8*; they were such as the Prophets of old had spoken of, *ver. 17*, by some other Name.

The next Thing to be enquired into is, whether this Gog and Magog mentioned by *Ezekiel* be the same which the Apostle *John* speaks of *Rev 20.* For clearing of this, we may consider, (*first*) the Time, when these Enemies of God and of his Church shall appear in Arms; and (*2dly*) with or against whom they shall engage; and (*3dly*) the Occasion or moving Cause thereof. (*First*) for the Time: and here we must understand, that Gog and Magog spoken of by *Ezekiel* are to be Contemporaries with the Jews either at the Time or not long after their Return to their own Land; as appears by the whole Story, *Chap. 38. & 39.* to which the Reader is referred. (*2dly*) The Persons against whom they are to engage in this War: and they are principally the Nation of the Jews, tho' it may be not only with them. (*3dly*) the Occasion or moving Cause: and that seems to be, either the Weakness of that Nation at this Time, as not being yet settled in their own Land, or their

Security, or both, as *ver. 11*; but it was chiefly to spoil them, or to make a Prey of them, as *ver. 12*. And now let us consider, whether these Characters will agree with that *Gog and Magog* spoken of before *Rev. 20*. (*First*) as to the *Time* of this War; *the one* being at or not long after the Return of the *Jews* to their own Land, *Preparation* thereunto will be under the pouring out of the *6th Vial*; and *the other* will not be till the *End of the Thousand Years*, and after the loosing of *Satan* out of the *bottomless Pit*. (*2dly*) One will engage principally against the *Jewish Nation*; but *the other* will be against the *whole Church of God*, consisting both of *Jews and Gentiles*; represented to us under the Name and Notion of the *Camp of the Saints*, and *the beloved City*. (*3dly*) As to the *Occasion* of this War, viz. the *Weakness* of this People, or their *Security*, or, both, or to take or make a *Spoil* of them, in *the one*; but no such Thing is hinted, nor can be supposed concerning the other. But that which will put all out of doubt, that this *Gog & Magog* mentioned by *Ezekiel* is not the same spoken of by *John*, is this; in *the one*, we have a Prophecy of a Battle, a great Battle, and such as was never heard of before in the World; but in *the other*, no Battle at all, no Stroke struck on either Side: for when once this great Battle is over, they shall learn War no more, Swords must be turned to Plow Shears, and Spears to pruning Hooks; when God shall judge the Nations and rebuke many People, *Isai. 2. 4*.

In further Prosecution of the Matter proposed to be spoken to, we shall find, that the Scripture makes mention of three great Battles which are yet future; or it may be, one Battel foretold in three several Places of Scripture, viz. by two Prophets and one Apostle, viz. by *Joel*, *Ezekiel* and *John*: and it is called by *John*, *Rev. 16. 14*, the Battle of the great Day of God Almighty. Somewhat of this Battel hath been spoken of before Page 17, to which the Reader is referred. I shall speak a little more of it here. You have been told there of the Kings of the Earth and of the whole

whole World being gathered together : we tell you now, tis GOD that gathereth them together : *Joel* 3. 2, *I will gather all Nations and bring them down to the Valley of Jehoshaphat* : and *Ezekiel* 38. 16, speaking concerning Gog and Magog, God saith, *I will bring thee against my Land* ; and so *Rev.* 16. 16, *He gathered them into a Place called Armageddon* ; for so I am told the Word may be rendered. Again, they all three declare, that this Warlike Assembly will be principally against the *Jews*, *Chap.* 38. 8, 16 ; *Joel* 3. 1 ; *Rev.* 16. 12 ; and that it will be in the Land of *Judea* that they shall be destroyed : And they all shew, the dreadful Effects that will follow, *Chap.* 38. 19, 20 ; *Joel* 3. 15. 16 ; *Rev.* 16. 18, 19, 20. And all agree that when this Battle is over, there will be a *peaceable and prosperous State of the Church* ; this being the last Battle that ever will be fought in the World. So that if we view these Scriptures, we shall see that they all speak of the same Enemies, gathered together by the same Hand, engaged against the same People, at the same Time, upon the same Occasion, to be destroyed in the same Place ; and the same Effects to follow, viz. terrible to the one, and comfortable to the other. So that you see this War is not a War, in which, the Enemies of God shall fight one against another, as they often do upon divers Occasions ; but it will be a Combination of them all against CHRIST and his People, and specially his antient People. And these are as I understand the Gog and Magog intended by *Ezekiel* ; and the Gog and Magog mentioned *Rev.* 20, are the multiplied Posterity of those few of the Nations that shall be left when this Battle is over, at the beginning of the Thousand Years ; when the Gog and Magog, foretold by *Ezekiel*, shall be destroyed in Armageddon.

But yet notwithstanding all that hath been said, tis very likely there will be great Wars, and much Blood shed, and the *Jews* after their Return to their own Land will be much diminished & brought very low, as we may read in *Dan.* 12. 1 ;

There

*There shall be such a Time of Trouble as never was since there was a Nation even to that same Time, and at that Time shall thy People be delivered: and the Prophet Zechariah tells us, that many of them shall be cut off and die, Chap. 13. 8; the City taken and Houses rifled, and Women ravished, before the Lord go forth and fight against these Nations, in the Battle of the great Day of God Almighty. For tis a great doubt to me, whether all this while that Nation will be converted to Christ and embrace Christianity, until they be in their own Land, and this great Battle be over. For tis very unlikely, considering how these dry Bones lie scattered most Parts of the World over, and do hardly know themselves of what Nation they are, much less do others know, and it may be speak divers Languages, and how the Gospel should be preached to them and to their Understandings, and by whom and in what Tongue, and whether seeing they have had the Gospel preached at least to their Predecessors already, who did reject it, and as they still do; what Probability is there, that they will now readily embrace it, and that so suddenly, so as to be born in a Day; who hath heard such a Thing? who hath seen such Things? shall the Earth bring forth in one Day? or shall a Nation be born (or new born) at once? for as soon as Sion travelled she brought forth her Children, *Isai. 66. 8.* I rather incline to think, that God will some Way or other, first bring them into their own Land, and give them Advantage to return by drying up the River EUPHRATES, that is as I conceive by diminishing and abating the great Power of the Turk in and about that Part of the World; and that either by intestine Commotions, or Wars with other Nations, or both; that so a Way may be prepared for these Kings of the East to return: and this is to be done under the pouring out of the 6th Vial: and now is the Time when these dry Bones will come together and stand upon their Feet, and become an exceeding great Army, and have Breath breathed into them, and have a civil Life put into them, but no spiritual Life till*

till they be in their own Land, and at the Sound of the 7th Trumpet and the pouring out of the 7th Vial: and after this great Battle, when God will destroy all Nations that come against Jerusalem, then he will pour upon them the Spirit of Grace & Supplication; and then will CHRIST personally & visibly appear, and they shall look on him whom they have pierced and mourn, with a penitential Mourning: and when his Feet shall stand on the Mount of Olives, from whence he ascended, then he will come and all his Saints with him, Zech. 14. 3. 5. And this is the great Day of JEZREEL, when the Children of Judah and the Children of Israel shall be gathered together and appoint them one Head, Hos. 1. ult; when the Lord shall be King over all the Earth, Zech. 14. 9; and all the Kingdoms of this World become his, Rev. 11. 15: and now will Michael stand up, the great Prince, which standeth for the Children of Daniel's People; and then they shall be delivered: and all this a Thousand Years before the general Judgment.

The Sum of all, and that which I intend is this, viz. That, the Gog & Magog spoken of by Ezekiel is not the same spoken of by John Rev. 20; nor any one Nation, but a Compound of many Nations, who shall engage in a War, not one with another, but principally with the Jews; and that after their Return to their own Land, Way being made for them, by the Weakening of the Turkish Power on the Borders of Euphrates; and after many Conflicts the Jews will be brought very low and much diminished; and many Nations shall be gathered together in Battle against them to destroy them; this Battle spoken of by Ezekiel, Joel and John; yet no spiritual Life till the Sound of the 7th Trumpet and the pouring out of the 7th Vial, which probably will be by Christ himself; when they shall be converted to Christianity, partly by Vision, Christ personally appearing to them, whom they shall look upon and see with their Bodily Eyes and mourn, under a deep Sense of their Sin; and then it is likely will cry out as those converted Jews. Act. 2. 37. What shall we do?
and

and as *Paul* when struck down, *Lord what wilt thou have me to do?* then possibly the Gospel may be preached to them, as it was to those, and three Times three Thousand converted at one Sermon, and that fulfil'd the Prophet spoken of before, that *a Nation it born at once*, and their Feet be accounted beautiful that bring these glad Tidings to them; and then, and never till then, will they say, *blessed is he that cometh to us in the Name of the Lord.*

And now (God assisting) I shall write a little about the *POURING OUT OF THE SPIRIT UPON ALL FLESH*, which is yet future, at least in Part, and as to the full Accomplishment thereof, and as a Concomitant of all these Things, from *Joel* 2. 28, 29; *It shall come to pass afterwards that I will pour out my Spirit upon all Flesh, &c.*

And here several Things offer themselves to Consideration; as *first* what's meant by *Spirit*; and what by *pouring out*; as also who are the *Subjects of it*; together with the *Effects* thereof; and then lastly, as to the *Time* when this shall be, intimated in the Word *afterwards*: something may be written briefly to these Things.

And *first* what's meant by *POURING OUT OF THE SPIRIT*. And here we must know, that the Communication of *THE SPIRIT* is represented to us in Scripture more Ways than one, as sometimes by *Donation*, *1 John* 3. 13, God is said there to *give us his Spirit*: *John* 14. 16, God the Father is said there to *give the Comforter*, which is *his Spirit*: *Luk.* 11. 13, *how much more shall your heavenly Father give his Spirit to them that ask it?* Again, sometimes tis represented to us by *Mission*, or sending: *John* 14. 26, Christ tells them, that *the Father would send the holy Ghost that should teach them all Things*: And *Chap.* 16. 7, he tells them again, *he would send the Comforter*: *Gal.* 4. 6, God is said there to *send forth the Spirit of his Son into our Hearts*. Sometimes also, by *Aspersión*, or sprinkling: hence Christ is said to *sprinkle many Nations*, *Isai.* 52. 15: and to *sprinkle clean*.

clean Water upon them, *Ezekiel* 36. 25; which I understand of the Spirit. Again, sometimes by *Infusion* or putting his Spirit in us, *Ezekiel* 36. 27; and *Chap.* 37. 14. And the last that I shall mention is, by *Effusion* or pouring out of his Spirit upon us; as in the Text proposed to be spoken to, quoted also by the Apostle *Peter*, *Act.* 2. 17: we have the same Expression of *pouring of the Spirit*, *Isai.* 44. 3; as also *Chap.* 32. 15, where the Spirit is promised to be poured out from on High: we have the like Expression, *Zech.* 12. 10: there is one Scripture more, and all that at present is with me, where this Expression of pouring out the Spirit is used, and that is *Prov.* 1. 23, *behold I will pour out my Spirit upon you*, &c. But what may we think is meant by *pouring out*? *Pouring out* in Scripture doth ordinarily, if not always signify, an Abundance of that which is poured forth: as when God brings *Abundance of Wrath* on a People, he is said to *pour out his Wrath*, as we might easily instance in Scripture: hence we read of so many *Vials of Wrath* which were to be poured out on them that were the Subjects of them until they were destroyed, *Rev.* 16: the like is said when God promiseth *Abundance of Mercy*, he is said to *pour it out*, as in *Mal.* 3. 10: God saith there that he would open the Windows of Heaven and pour out such a Blessing as there should not be Room to receive it. So that we see what is meant by *pouring forth*.

The next Thing to be inquired into is what is meant by *Spirit* which is thus to be poured out? By *Spirit* in this Place, I do not understand the Person of the HOLY SPIRIT: tho' that is said to dwell in all Believers, and if any Man hath not the Spirit of Christ he is none of his, *Rom.* 8. 9; *2 Tim.* 1. 14: Neither do I think, by *Spirit* here is meant the ordinary Gifts of the Spirit, which every Believer receives at his first Conversion. But I think by *Spirit* in this Place is meant a plentiful Effusion of the Gifts of the Spirit, which are extraordinary: as will evidently appear if we compare this Text with *Act.* 2. 17; and take the postle

Peter's Commentary on the Words. For it cannot be denied, but that the Apostles, and for any Thing that I know, others that were with them at *Jerusalem* after Christ was ascended, they all had received the *ordinary* Gifts of the Spirit at their first Conversion; and yet they were to wait there for the *Promise* of the Father, which Christ hath told them of before, *Luk. 24. 49*: But what was this *Promise*? only of more and higher Degrees of the *ordinary* Gifts of the Spirit which they had already received? I cannot think so; and the Consequence doth make it evidently to appear that it was otherwise. But *when* and *where* was this *Promise* of the Father made which they were to wait for? The Apostle *Peter* when they began to speak with other Tongues, *Act. 2. 4*; in the 16th Verse tells them, that *this was that which was spoken of by the Prophet Joel*; and therefore this in my Understanding is the *Promise* of the Father which they were to wait for; consisting only in the pouring out of *extraordinary* Gifts both of Tongues, Prophecy and Miracles.

The next Thing to be considered, is the *Subjects* or Recipients upon whom the Spirit was thus to be poured out: and that the *Prophet* tells us, and after him the *Apostle*, that tis upon *all Flesh*. By *all Flesh*, here we are *not* to understand *all Mankind*, as tis taken in *Gen. 6. 12*, where tis said that *all Flesh had corrupted their Way*. No, nor are we to understand it of *all Saints* neither; but *some of all Sorts and Sexes*, viz. Jews and Gentiles, young and old, Male and Female, Sons and Daughters, Servants and Handmaids. And there were *above an Hundred besides the Apostles*, and that Women as well as Men, assembled together at *Jerusalem*, waiting for this *Promise*: *Act. 1. 14, 15*, and *they were all with one Accord in one Place*; *Chap. 2. 1*, and *they were all filled with the holy Ghost, and began to speak with other Tongues as the Spirit gave them Utterance*; and that not only upon *Jews*, but upon *Gentiles*, also were poured out the Gifts of the holy Ghost, as we may see *Act. 10. 45, 46*. Upon *Cornelius*, his Family, and his Kindred, and near Friends,

Friends, ver. 24: and in Chap. 19. ver. 2, we read of *Disciples* that were *Believers* and doubtless had received the ordinary Gifts of the Spirit, and such as were saving; and yet were *Strangers* to these extraordinary Gifts, till *Paul* laid his Hands on them, and then they received these extraordinary Gifts, and spake with Tongues and did Prophecy: and tis very likely these were Gentiles. The first Effect then that followed after the pouring out of the Spirit was the Gift of Tongues; the Gospel being now to be preached to all the World, and the Disciples being most of them, if not all, unlearned Men; the Wisdom of God saw it necessary in order thereunto, to give them to speak and to understand all Languages, that those Nations to whom they were to preach might understand what was spoken. Tis true indeed, this Gift of Tongues, nor Miracles, is not mentioned by *Joel*: but yet *Peter* tells us, and we must believe him, that when they thus spake with Tongues, *this was that which was spoken of* by the Prophet *Joel*; without which they could not Prophecy, or preach the Gospel to all Nations, or to the Edification of them to whom they were to speak.

The next Thing therefore we shall take Notice of is that which is mentioned both by the Prophet and the Apostles; and that is Prophecy. Prophecy in Scripture is sometimes taken for a foretelling of Things to come: much of what the Prophets spake in Times past was then future when spoken: the whole Book of *Revelation* is called a Prophecy, Chap. 1. 3; and yet when made known to *John* was all future, ver. 1. But I do not understand Prophecy in this Sense in this Place, (tho' I do not know but God may sometimes in an extraordinary Way, make known to some of his Servants Things to come) for there were Prophets in the primitive Times, as we may read *Act.* 13. 1; as *Barnabas* and *Simeon*, and *Lucius*, and *Manaen*, and *Saul*; and these were called their Teachers. We read also *Act.* 11. 27, of Prophets which came from *Jerusalem* to *Antioch*, of whom *Agabus* was one, who signified by the Spirit that there should

be a great Dearth in all the World, which came to pass in the Days of Claudius Caesar : and in *Act.* 15. 32, we read of Judas and Silas that were Prophets : and *Act.* 19. 7, tis said there were twelve Disciples at Ephesus which did prophesy : and the Apostle Paul, who was more than a Prophet, speaks very much of Prophets and Prophefying, *1 Cor.* 12. & 14 ; and saith expressly, that God hath set in his Church next after Apostles, PROPHETS : and we read not only of Prophets, but Prophetesses also, *Act.* 21. 8. 9. Philip the Deacon had four Daughters that were Virgins that did Prophecy. I do not think, that all good Men and Women could Prophecy : the Apostle seems to deny that, *1 Cor.* 12 ; Are all Prophets ? are all Teachers ? do all work Miracles ? or do all speak with Tongues ? but there are Diversity of Gifts, but the same Spirit ; as the Apostle shews at large *1 Cor.* 12. And indeed it was for this very End, amongst others, that Christ ascended to give Gifts to Men ; and that not only ordinary, but extraordinary, and the Gift of Prophecy as well as others, *Eph.* 4. 11 : and Christ told his Disciples, that if he did not ascend, the Comforter would not come : but had they not the saving Presence and Power of the Spirit already, and the ordinary Gifts of the Spirit long before this Time ? yea doubtless ; therefore it must needs be meant not of higher Degrees & greater Measures of the ordinary Gifts of the Spirit only, but of those which was extraordinary.

And the Effect of pouring out the Spirit was, seeing of Visions and dreaming of Dreams ; of which I shall write a little, and but a little. We know that God revealed his Mind to his Servants, and sometimes to others also in the old Testament, often by Visions, and by Dreams. Abraham had a Vision, *Gen.* 15. 1 ; and tis like a Dream also *ver.* 12. Jacob had a Dream, *Chap.* 31. 11 : Joseph had two Dreams : Moses had a Vision, *Exod.* 3. 2 : Job had his Dreams and Visions, tho' they were a Terror to him, *Job.* 7. 14 : Isaiah had Visions, *Chap.* 1. 1 ; & 6. 1 : Ezekiel had many,

many, *Chap. 1. 1.* And we read in the New Testament, *Joseph* had a *Dream* to fly into *Egypt*, and a *Dream* to return out of *Egypt*, *Mat. 2. 13. 19*: the wise Men were warned by a *Dream*, not to return to *Jerusalem*, *ver. 12.* *Zecharias* had a *Vision*, *Luk. 1. 22.* And after the sending of the Spirit by extraordinary Gifts, *Ananias* had a *Vision* *Act. 9. 10*: *Cornelius* had a *Vision*, *Act. 10. 3*: *Peter* also saw a *Vision*, *ver. 17*: *Paul* had a *Vision*, *Act. 16. 9*: yea more then one, for he had as many as he could well bear, *2 Cor. 12. 1*: much of the *Revelation* was made known to *John* by *Vision*. And tis likely, the Effects of pouring out the Spirit are not all recorded in Scripture: yet we must and ought to believe, that either they have been or shall be fulfilled: but it hath been shewed that it hath been poured out in an extraordinary Way upon *Jews & Gentiles*, young and old, Male and Female, Servants & Handmaids. Now of other Effects, about the Sun being turned into Darkness and the Moon into Blood, we have written something of this before; and therefore shall forbear to write of it here; and come to

The last Thing proposed to be spoken to; and that is the TIME to which this Prophecy doth refer, held forth in the Word *Afterward*. This Word *Afterward*, seems to refer to some remarkable Time which was to go before it; and the Apostle *Peter* renders it in other Words, *Act. 2. 17*, *It shall come to pass in the last Days*: but both the Prophet and Apostle agree in this, that tis a most remarkable Period of Time, a Fore-runner of the great & terrible Day of the Lord, as the Prophet speaks; and the Apostle after him calls it the notable Day of the Lord. And indeed, whether we take it as past, or future, it hath been both notable and terrible, and will yet be more notable and terrible, when this Prophecy shall be fully accomplished: Notable to the People of God that call on him; for they shall be saved, *ver. 21*: but terrible to his and their Enemies; for they shall be destroyed: *Multitudes, Multitudes in the Valley of*

of Decision, for the Day of the Lord is near in the Valley of Decision, Joel 3. 14. The right Understanding of the Time to which this Prophecy refers, will give great Light to the Point under Consideration. 'Tis true indeed, this Prophecy was in Part fulfilled immediately after Christ's Ascension: but that there is yet a further Accomplishment of it to be expected, will easily be made to appear; for some prophetic Scriptures may be fulfilled more than once: but to speak a little more fully to the Time.

There are two remarkable Periods of Time recorded in Scripture, besides the ultimate Period: the one is already past, the other is yet to come: the one at & soon after the first Coming of CHRIST; and this Time was much spoken of in the Scriptures; and this the Apostle calls the Fulness of Time, Gal. 4. 4: and this was a most remarkable Time, when the Son of God became the Son of Man to save poor lost Men: This was a great Day, and many great Things were done at this Time: The Way of instituted Worship wholly changed, and the ceremonial Law abolished, and another Way appointed by our Lord Jesus Christ instead thereof; the Levitical Priesthood laid aside or changed, and Gospel Ministers appointed to supply that Place; the national Church ceased; the Jews rejecting the Gospel, are cast off; and the Gentiles receiving the Gospel, are taken into their Room; City and Temple ruined; the Nation, Multitudes, Multitudes destroyed, the rest scattered all the World over; the Gospel to be preached to all Nations; to that End, extraordinary Gifts are given, and many other Things done which might be mentioned: And therefore this was a great Day, both notable & terrible: And this Peter calls the last Days; it shall come in the last Days: Paul also calls Gospel Times, the last Days; Heb. 1. 1, in these last Days God hath spoken to us by his Son. There is also the latter Part of the last Days; and this is also called the last Days, Isa. 2. 2. The Prophet there tells us, that in the last Days the Mountain of the Lord's House shall be established in the Top of the Mountains,

Mountains, & be exalted above the Hills : And lest any should think this hath been already fulfilled, the 4th Verse will tell us *no* ; for it will be when *Swords must be beaten into Plow-shares, and Spears into Pruning-Hooks,* and when they should learn *War no more* : And *Patil* tells us, that in the last Days shall come *perilous Times* ; that is the latter Part of the last Days, *2 Tim. 3. 1* : This is called also the latter Times, *1 Tim. 4. 1*, when some shall depart from the Faith. *Job* tells us, that *CHRIST* shall stand at the latter Day upon the Earth, *Chap. 19. 25*. *Baalim* also prophesied what great Things God would do for *Israel* in the latter Days. I will advertise thee what this People shall do to thy People in the latter Days, *Numb. 24. 14*. *Hosea* also speaking of the Calling of the *Jews*, saith it will be in the latter Days ; *Chap. 3. 5*, they shall fear the Lord and his Goodness in the latter Days. So that we see there is the last Days, and the latter Part of the last Days ; and yet all this long before the ultimate Day.

There is yet another remarkable Period of Time which is yet future ; and that will be at the second or next Coming of *CHRIST*. His first Coming was to put away Sin by the Sacrifice of himself ; his second Coming will be without Sin to our Salvation, of which we have written before : his first Coming was mean in outward Appearance ; his second Coming will be unspeakably glorious, with Power and great Glory, *Matt. 24*. When he comes to build up *Sion*, he will appear in his Glory, *Psa. 102. 16* : Then he will come with Ten Thousand of his Saints, and take unto himself his great Power and reign, and all the Kingdoms of this World become his, *Rev. 11. 15* ; deal wonderfully with and for his People, *Joel 2. 26*.

I do not know any one Thing in Scripture more insisted on, than the Glory of the latter Part of the last Days, including the Thousand Years of the Kingdom of Christ, until the last Judgment. A short Account of several Things which will then be done, have already been given in this Discourse :

Discourse: but 'tis beyond my Understanding to declare *what great Things are yet to be done in the World*, and how much of Prophecy is yet unfulfilled. And among other Things, there will be a more full Accomplishment of the *pouring out of the Spirit in converting Grace*, and the *saving Gifts and Graces of the SPIRIT*, both upon *Jews and Gentiles*; when the Spirit shall be poured out from on High, *Isa. 32. 15*; and the *Wilderness* (that is as I understand the *Jews* be called) becomes a fruitful Field, and the fruitful Field becomes a Forest; that is the *Fulness* of the *Gentiles* be brought in. There is a double *Fulness* of the *Gentiles*; one is from the Time of the *Jews* Rejection, until their Conversion: This is called, *the Riches of the World*, and *the Riches of the Gentiles*, *Rev. 11. 12*: And this is also called, *the Fulness of the Gentiles*, *ver. 25*. There is also another *Fulness* of the *Gentiles*; and that is to commence soon after or in Conjunction with the Calling of the *Jews*; and this is clear from *Rom. 11. 12*, compared with *ver. 15*. From the *Fulness* of the *Jews*, there will be a greater *Fulness* to the *Gentiles* than ever they had before: It will be *Life from the Dead*, *ver. 15*: for the *Gentiles* at this Time, in all Likelihood, will be in a low Condition, till the *Glory of the Lord* be risen upon the *Jews*; *Darkness* will cover the *Earth*, and gross *Darkness* the *People*, *Isai. 60. 2*: and that not only to the *Body of Gentile Nations*, but wise as well as foolish *Virgins* will be *slumbering and sleeping*; little *Faith* on *Earth*, when the *Son of Man* cometh; little *Hope* of reviving the Work of Conversion, till this Time be over. We have a sad Description of the latter Part of the last Times, immediately preceeding this remarkable Time before spoken of, *2 Tim. 3*. And 'tis very likely, that those *Gentile Nations*, that do not now come in, will never come in, nor be converted: Upon them shall be no Rain, that come not to *Jerusalem* to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles, *Zech. 14. 17, 19*: And this will be a remarkable Time and a great

great Day, when *the Children of Judah, and the Children of Israel shall be gathered together, and appoint them one Head*; it will then be *the great Day of Jezreel*, *Hos. 3. 5*: Yet I do not understand this Day to be *the great and terrible Day of the Lord*, of which *Joel* speaks; for that is to be AFTERWARD; that is, after the *Jews* are called, and *the Fulness of the Gentiles* are come in to the Obedience of the Gospel. Neither do I conceive, that yet either *Jew* or *Gentile* had received any other Gifts of the Spirit than those that were ordinary: neither were extraordinary Gifts ever given to any (that I know of) but to those who were already converted, nor given together with saving Grace, and the ordinary Gifts of the Spirit: Neither do I think, that the Prophet doth intend at all any other Gifts but such as are extraordinary in this Prophecy: for if when the Gospel was first to be preached to all Nations, God saw that extraordinary Gifts were necessary; and therefore tho' the Apostles had Commission to go teach all Nations, *Mat. 28. 19*; yet they must tarry at *Jerusalem*, till they were furnished with extraordinary Gifts: and why are not extraordinary Gifts necessary as well now, as they were then, the Cause being the same? 'Tis true, by Virtue of their former Commission, they did preach to the *Jews*, but were forbidden to go into the Way of the *Gentiles* till now: And as Christ gave extraordinary Gifts for the Publication of the Gospel to all Nations, so he appointed extraordinary Officers for that Work; some Apostles, some Prophets, some Evangelists, *Eph. 4. 11*; and gave them suitable Power for the Execution of their respective Commissions: And we have good Reason to believe, that when the Gospel was preached to all Nations, the End being attained, that these extraordinary Gifts of Tongues, Prophecy, and Miracles, ceased; as the Apostle foretold they should, *1 Cor. 13. 8*; and consequently therewith, all extraordinary Officers, and what Power they had been vested withal. And for ought I know, this may be a good Answer to those that are of Opinion, that there is Church

Power resident in *some other Ecclesiastical Persons* besides ordinary stated Church Officers: but if there be such an Order of Men in the World, pray what may we call *their Names*? have they Scripture Names? are they Apostles, or Prophets, or Evangelists? or can they work Miracles? or have they the Gifts of Healing? CHRIST always gives *Names* to all *his Officers*, and states the *Duties* of their Places; and if they are *extraordinary Officers*, they must have an *extraordinary Call*: but *hæc obiter*: [i.e. *by the Way*]

And now having written briefly what may be meant by *Spirit* in this Prophecy, and what by *pouring out* upon all *Flesh*, together with the *Effects* of it, and something as to the *Time*, viz. the last Days as *Peter* renders it; all which hath been Accomplished in *Part* or in *whole*: That there is yet a *further* and *future* fulfilling of it, is more than probable: and that will appear, if we view the *Context* both *before* and *after*. It will be in those Days and at that *Time* when *God will bring again the Captivity of Judah and Jerusalem, be jealous for his Land and pity his People, do great Things for them, deal wonderfully with them, ver. 26; when Judah shall dwell forever and Jerusalem from Generation to Generation; and after he hath poured out upon them the Spirit of Grace and Supplication, Zec. 12. 10; and they be converted to Christianity. When these Things shall be fulfilled, all which is yet to come, then afterward the Spirit shall be poured out on all Flesh; then, and not till then: and all this will be before the great and terrible Day of the Lord come. For further Demonstration hereof, let it be considered, that the Gospel must be preached both to *Jews* and *Gentiles*; tis likely generally, if not to all Nations: how else shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent? so then Faith cometh by hearing: I might ask how shall they understand what they hear, except it be spoken in their own Language? Tis possible, they may receive Conviction of Unbelief, by Vision*

Vision, by looking on him whom they have peirced, and other *Gentile Nations* together with them: for *when he comes with Clouds, every Eye shall see him*, *Rev. 1. 7*: but yet there is something more necessary to Salvation besides Conviction of Sin. The *Jews* were convinced and *pricked at the Heart*, *Act. 2. 37*; but yet they did not know what to do, till *Peter* told them, that *they must repent and be baptized* before they could *receive the Gift of the holy Ghost*. *Paul* was convinced both by Voice and Vision; but yet did not know what to do, nor would *CHRIST* tell him, but sends him to *Ananias*, and he was to tell him, what he should do, *Act. 9. 6*. The *Taylor* was convinced by an Earthquake; but yet did not know what to do to be saved, till told by *Paul* and *Silas*.

CHRIST hath a great Harvest yet to fetch in, all the World over, both among *Jews* and *Gentiles*; and it will not come in without a great many Hands; and we pray for the Coming in of it; but never think of Hands: but *CHRIST* will find Hands and qualify them for his Service; he did so at his last Harvest; he poured out his Spirit upon them by extraordinary Gifts, without which they could not Work: and why may we not think he will do it again? The same Promise of the Father, by Vertue of which the Spirit was then given, for any Thing I know, still remains good, and is not out of Date, nor fully accomplished till this Work be done also. And if we pray the Lord of the Harvest to send forth Labourers into his Harvest, he will do it, tho' we cannot tell *who* or *what* they will be.

And when *this Harvest* is over, *CHRIST* hath another Harvest; and this is a great Harvest too: and this must be done with other Instruments, Swords and Sickles, *Chap. 3. 10. 13*: *Plowshares must be beaten into Swords, and Pruning-hooks into Spears*: when their Wickedness is great, then the Harvest is ripe; and then put in the Sickle. We have a further Discription of *this Harvest*, *Rev. 14. 16*; where *CHRIST* is brought in, or represented to us, *sitting on a Cloud with a*

sharp Sickle in his Hand ; and an Angel crying to him, thrust in thy Sickle, and reap, for the Harvest of the Earth is ripe ; and he that sat on the Cloud thrust in his Sickle, and the Earth was reaped.

The same Thing is signified to us both by *Joel* and *John* by a *Vintage*, and the Cry of an Angel to him that had the sharp Sickle, to thrust in his Sickle and gather the Clusters of the Vine of the Earth, for her Grapes are fully ripe ; and the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth, and cast it into the great Wine-press of the Wrath of God ; and the Wine-press was trodden without the City ; and Blood came out of the Wine-press, even unto the Horse Bridles, by the Space of a Thousand and six Hundred Furlongs. And this I understand to be the great and terrible Day of the Lord, of which the Prophet speaks in this Context ; and the Battle of the great Day of God Almighty, *Rev.* 16. 14 ; mentioned also *Zec.* 14. 2. 3, and elsewhere in Scripture. But of this I have written more fully when we spake of the great Battle of Gog and Magog, to which the Reader is referred : and this I conceive will be the pouring out of the last Vial, when the great Voice shall be heard out of the Temple of Heaven and from the Throne, saying, IT IS DONE !

Thus although I have written but a little, yet it is more than I intended when I first began, but not half so much as might have been written to every one of these Things, nor by far what hath been written by others upon these Subjects : but I would not impose upon any Man's Understanding, nor be offended with such as are otherwise minded : yet they may do well, without Prejudice, impartially to search the Scriptures, and see whether these Things be so or no ?

And now for a CONCLUSION, I shall propose some useful Considerations touching what hath been mentioned in this Discourse. And, first, we may take Notice, by this little Scrip, how much and how many great Things God hath yet

to do in the World; how much of the Prophetical Part of the Scripture is yet unfulfilled; how many great and glorious Things are yet unaccomplished, which are to be done now in *this last Age of the World*; in the Deliverance of his Church & People out of the Hands of all their Adversaries, Power, and the Destruction of all the Enemies of Christ and his Kingdom; in bringing about all his glorious Designs, which he hath purposed in himself, and hath promised the Accomplishment of for his own Glory, and the Advancement of the Kingdom of Christ in this World; when all the Kingdoms of this World shall be his, and he shall reign, and his Name be great from the rising of the Sun to the going down of the same: a little, and but a little thereof, hath been hinted in this Discourse.

I further propose, that seeing these Things, and many Things more which might be named, must come to pass; *what Manner of Persons ought we to be in all holy Conversation and Godliness*? Looking for, and hastening to, the Coming of the Day of God, and our Lord Jesus Christ; that we may be found of him in Peace, without Spot and Blameless at his Appearing, and be like good Servants, having our Loins girt and our Lights burning; waiting for the Coming of their Lord; and looking for that blessed Hope, and the glorious Appearance of the great God and our Saviour Jesus Christ: and blessed is that Servant whom, when his Lord cometh, he shall find so doing!

I likewise propose to Consideration, that it is a *great Duty* incumbent on *all Christians at all Times*, not only to *wait*, but to *watch*. Hardly any Duty more preſt in Scripture than this; Christ foreseeing that wise Virgins as well as foolish would be apt to *slumber and sleep*, when he should come. This watching is that which is in direct Opposition to *carnal Security*: we shall give a few Instances. The Apostle 1 *Thes.* 5. 6, speaking of the Day of the Lord Coming as a Thief, he warns them to *watch and be sober*. *Luk.* 21. 36; Christ, upon the same Consideration, gives the like

like Council, *watch & pray*, that ye may be counted worthy to stand before the Son of Man : And *Mark 13. 33*, Christ gives Caution, to *take Heed watch and pray* ; for ye know not when the Time is ; and *ver. 35*, *watch ye therefore* ; for ye know not when the Master of the House cometh : Again, *Mat. 24. 42*, *watch therefore* ; for ye know not what Hour your Lord doth come : all which implieth, that Christ would come in such a Time, when the World would be *asleep* : at *Midnight* was the Cry made, behold the Bridegroom cometh ; in a Time wherein he is not looked for ; and in a Time of *general Security*, when Men shall say Peace and Safety, and as a Snare that Day will come on all them that dwell on the Earth. God hath made *every Man a Watchman* ; *Mark 13. 37*, *That which I say unto you I say unto all, WATCH* : but some are so in a *special Manner*, by *Office* ; and tis very dangerous for *those* to sleep, and cause others so to do by their Example : the evil Servant did not say in his Heart, that his Lord would never come ; but he thought (as many good Servants now do) that it would be a great While first ; not till the general Judgment, and then he knew he would come. Oh let none of Christ's good Servants say, as he did, my Lord delays his Coming, and smite your fellow Servants who are in Expectation of him. You should be always ready ; or your Lord will come in an Hour ye think not of. And this Coming is *not* meant *only* by Death, or, in any other Way of common Providence ; for so he is always Coming, and ever hath been ; tho' this may be also intended : but there is a Coming of his in an *extraordinary* Way ; I mean a *personal Coming*, when he will not come alone, but bring all his Saints with him : and he hath told us so, *Zec. 4. 5* ; and told us also, *why* he will come, and *what he will do* at his Coming ; that tis for the Perdition of ungodly Men, *2 Pet. 3. 7* ; and to execute Judgment on them all, *Jude 15* ; and to set up his Kingdom which he is gone to receive, and to return. These are *some* of the great *Busineses* about which he comes : and this
being

being over, I do not know but that he may withdraw his bodily Presence, and leave the Government of his Kingdom to *his Saints* : for I see no Scripture Grounds for his personal Presence any longer. Sure I am, that when he comes to the general Judgment, he will come from Heaven : and this is that Kingdom the *Jews* are in Expectation of, and which is so little, too little taken Notice of by *Christians*.

But some may say, what doth this concern us ? we are never like to live to see this Coming of Christ. To them I say, as Christ did long ago, *of that Day and Hour knoweth no Man.*

And now what Matter of Joy and Rejoicing is *this* to all those that love the Lord Jesus Christ in Sincerity. Tho' they have never seen him with their bodily Eyes ; yet believing, rejoice with Joy unspeakable and full of Glory : who now see him but darkly in the Glas of the Gospel, what Joy and Rejoicing may we think there will be when we shall see him Face to Face ? when he shall appear we shall be like him and see him as he is, *1 John 3. 2* ; see him in all his glorious Excellencies and Perfections ; see him Coming in the Clouds of Heaven with Power and great Glory the second Time, without Sin to our Salvation ; see him that hath loved us and shed his Blood for us, borne the Curse and Wrath of God for us, and is now appearing as an Advocate with the Father for us ! Oh what a Heart-ravishing Sight will this be to every sincere Soul ! *Abraham* saw but a little in Comparison of *this*, and that afar off, and he rejoiced and was glad, *Joh. 8. 56*. And how did *Job* comfort himself in this, in the midst of all his Misery, that he knew his REDEEMER lived, and that he should stand in the latter Day upon the Earth, and that in his Flesh he should see God, and that his Eyes should behold him and not another, *Job 19. 25. 26* ! How were the *Disciples* ravished with but a Glimpse of his Glory which they were Eye Witnesses of, when they were with him in the Holy Mount, *2 Pet. 1 ; Mat. 17. 4* ! And good old *Simeon* was so transported

transported with the Sight of him in the Days of his Flesh, and when a Child, that he desired to live no longer! And tis but a little While, before he that shall come, will come, and will not tarry! Oh then all ye his Saints lift up your Heads, for your Redemption draweth nigh, and comfort yourselves with these Words.

And now to conclude; what remains but that we pray with greatest Instancy and Importunity, and that continually, for the Accomplishment of all these Things; pray that CHRIST's Kingdom may come, that his Will may be done in Earth as it is in Heaven; pray for the Peace of *Jerusalem*; keep not Silence Day nor Night, give the Lord no Rest, till he make *Jerusalem* a Praise in the Earth; pray for the Coming of the new *Jerusalem* down from Heaven; pray for the Destruction of the Kingdom of Darkness; pray for the bringing in both of *Jews* and *Gentiles* to the Obedience of the Gospel, that there may be one Sheep-fold under one Shepherd JESUS CHRIST: to this End pray that the Spirit may be poured out from on High; pray that the Times of refreshing may come from the Presence of the Lord, when God will send JESUS; pray for the Times of the Restitution of all Things, *Act. 3. 21*; pray for the Accomplishment of all Promises, and for fulfilling of all Prophecies; pray for the Coming of CHRIST: let the Spirit and Bride say come! Let him that beareth say come! I add, Let him that readeth this, say come! *Rev. 22. 17*: and the Answer will be, Behold I come quickly, *ver. 7*; and behold I come quickly, *ver. 12*; and my Reward is with me, surely I come quickly; *ver. 20*; quickly, quickly, quickly! AMEN! *Veni Domine, JESU, veni Cito!*

*So prays thy poor unworthy Creature,
The Author of this Discourse;*

Written with his own Hand, —

*In the Seventy Ninth Year of his Age,
And in the Year of our LORD, 1687.*

F I N I S.

